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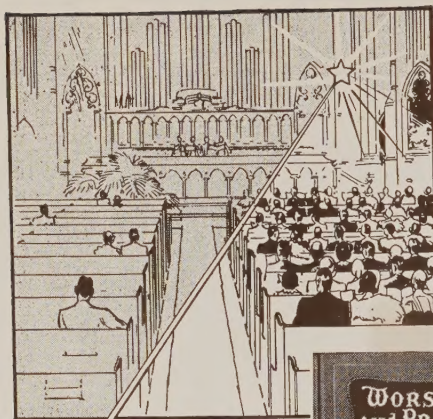


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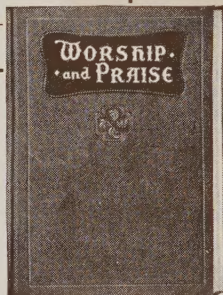
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C O N T E N T S

October, 1932

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HOMILETICS—METHODS OF CHURCH WORK

CHURCH MANAGEMENT

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The Fast Fading Night Services Must Be Revived to Their One-Time Power

The Expositor

The Journal of Parish Methods

The Ideal Minister

THE HON. FREDERICK A. HENRY, Esq.

(Continued from the September Expositor, page 1048.)

An old city church, of fine traditions and comfortably well-to-do membership, but no longer growing, had to have a new pastor. As usual, they said, "We will get a young man, for he will attract the youth." They also specified other points that no longer matter. He came, and he was young, quite so! In his first sermon he said he was set to stay there and to make that church his life work. They who heard him, seeing that he was healthy, thought he was just mistaken. But he is there yet; and that was thirty-two years ago. Meanwhile ten-fold increases were reached in membership and budget. The old church edifice was supplanted by a new one of many times greater cost. Now its environment is different; for what was at first a strictly residence section has become a region of tenements and business. A year or so ago a considerable number of the congregation dwelling at a distance formed a new organization three miles away and swarmed thither. The parent church is still comfortably full every Sunday morning. Curiously enough, the attendance through many years has often been predominantly of men. A fair-sized congregation, more largely of young people, assembles Sunday evenings. The Bible School, which has

commodious class and assembly rooms, is full, with an overflow into neighboring buildings. A good attendance keeps up at the midweek prayer meeting. While the present state of trade and industry has indeed caused some temporary retrenchment, yet, all in all, this church, for nearly a third of a century under a single pastorate, has been as healthy as any I have ever known.

What is the man's secret? He is not extraordinarily eloquent — just a good speaker, much better now than when he began — but no outstanding orator. Neither is he a sensationalist. Of course he would not have lasted five minutes there, or, one hopes, anywhere else, if he had announced such a sermon topic as, "Changing Water to Wine; or the Divine Concentrate in Cana," or anything remotely resembling it. But he never tried to arouse interest in such fashion. His sermons never seem desultory; they always show hard work. But he speaks without notes. There is always an ethical or spiritual objective in his discourses; though he rarely labors a moral. Almost every sermon is based on a story or episode from the Bible, depicted with a wealth of background explaining the scene, the time, the people, and their

customs. His vacations in Palestine have furnished him the materials with which he makes these story-settings very realistic. The characters, too, stand forth as living persons, with their human qualities, peculiarities, their weaknesses and strength. His congregation has attained to an unusual knowledge of the Bible, because he has read and used, quoted and explained so much of it before them. Young and old alike understand and enjoy his sermons.

With the decorum and with the order of exercises in the services of public worship he has likewise taken the greatest pains. Originally, among the congregation before service there was much preliminary talking or whispering, rustling and moving about. His method of correcting this was characteristic. He asked a few key people to bring up the subject in their conversations with others of the need of better order then. Thus a new sentiment was soon disseminated which quickly resulted in the general observance of a reverent quiet while waiting for the services to begin. Meanwhile a word in the bulletin, remarking favorably upon improvement already observed in this respect as if it were spontaneous, helped to confirm the new habit.

He himself is never seen on occasions of public worship until his appearance simultaneously with the first peal of the organ; and then there is never any walking about, or nervous fingering of papers, leafing of Bible or hymn-book, or beckoning and conferring. Every such thing is superfluous because the occasion for it has been anticipated and attended to in minutest detail beforehand. No comment or explanation, not a superfluous word, mars the opening or

closing exercises. All notices and announcements are printed in the bulletin; or if any is, by chance or from recency, omitted, it is given from the pulpit clearly and concisely, without undue emphasis or repetition.

I do not mean of course to convey the idea of an automaton, but rather of the man's orderliness and decorum. His sermons and prayers are animate and fervid; his manner sympathetic and sincere. The church's music is a hobby with him, and he sees to it that organ and quartet choir function punctually and effectively in the order of worship. In the selection of the hymns for congregational singing he takes the greatest care not only to have them fit the sermon themes, but to choose such as are noble and worshipful in melody and words, and within the ability of the people to sing well. The responsive reading from selections in the hymnal is never omitted.

In the Sunday school he always appears for a few minutes, and sometimes says a brief word; but he does not outwardly lead it, though he knows and has an unseen hand in every detail of its organization and work. Its underlying objectives, never lost sight of, is to lead the pupils voluntarily to join the church. Young and old he always recognizes and greets by name whenever or wherever he meets them. The children like him. The prayer meeting he himself always leads, adhering through criticism to a policy which his success has vindicated, and usually arranging in advance for several to take part briefly, some different or new participants each week.

He consults privately in advance with different members of the annual nominating committee about the per-

sonnel of the official board and its committees, but only by way of helpful suggestion or comment, rather than by anything resembling dictation. He confers, too, with the clerk before each board meeting, in regard to the agenda of the meeting; also with the committee chairmen and board members about whatever is proposed or needs to be voted. In all this, his straightforward frankness repels any thought of his being a schemer or a busybody; and he is careful to avoid talkativeness at business or social meetings, or the reproach of bossiness, or the reputation of having favorites or particular confidants.

It would be both difficult and tedious to pass in review all the kinds of service he renders for the church. His time and energies are all centered upon it. Within his own communion he attends most of the district, state, and national conventions, and in his own city he cooperates in the interdenominational movements; but seldom or never does he figure in any other movements or meetings, religious or civic, though he has been president of the international assembly of his church and of the federation of protestant churches in his city.

Evidently he reads much if not widely, keeping abreast of the times in current information and in the literature of religious thought and research. For the rest, his college and university training supplies a sound footing of intellectual culture. He collates and proclaims unflinchingly the uncompromising utterances of Jesus, in such a way as to make his hearers remember and ponder them; but his own modernism in religion or leftward leanings in other fields are never emphasized, and crop out only

incidentally and in natural contexts.

One of his innovations has been widely copied throughout his own city and elsewhere. This is the annual house to house visitation over the whole area of his parish, or region embracing the homes of his members. Twice a week, through much of the year, a score or more of his churchmen meet him early in the evening at the church and after a benediction go forth in couples for half a dozen short calls. At each dwelling they enter, if bidden, and quietly explain what church they come from and the purpose of their call, which is to learn the church connection or preference of the family and to invite them, if not otherwise connected, to come and find a friendly welcome in theirs. The names, addresses, and responses of those visited are noted down and reported to the pastor, and by him communicated when proper, to other churches named. As nearly the same course as possible is followed when the callers are not admitted but must talk at the door. The results through the years have been amazing. Accessions on each Sunday morning are almost the rule; and, on Easter morning especially, nearly a hundred from the Sunday school and from residents of the parish often present themselves for admission to the church.

Elaboration of the technique of the every-member canvass, as here pursued, need not be described, since the subject has already been touched on. It is carried on each year with the same thoughtfulness and thoroughness as everything else, and is preceded by a sermon, in which the needs of the church for its own work, and, in equal measure, for work on the mission fields at home and abroad,

as well as for church charities, are fully set forth, together with the time and plan of the canvass, and the worshipfulness of regular and adequate giving.

So I might go on, were there no

need to spare you, to show the beauty of this man's life and the fruitfulness of it. He has devoted his whole life intensely, unsparingly, unreservedly, to his lifework. With such ministers the people shall not perish.

THE END.



Religious Drama and Pageantry

MARCUS L. BACH

For Such As These, a Christmas Reverie

Characters

ABDON
NATHANAEL
TAMAH
THADDEUS
RAMAH

Scene

A hillside in Judea. Almond and cypress trees bank the scene at right and rear. To the left a few bushes and vines hug the earth. In the center a moss-covered stone protrudes from the matted grass of the hillside.

It is a starlit night in the time of Herod, the king. A bright Judean moon covers the scene with a glowing, copper light.

The rising curtain reveals Abdon and Nathanael. Abdon is lying on the ground himself upon his arm. Nathanael stands down left, holding his staff, gazing thoughtfully into space.

The dialogue begins dreamily, in a nocturnal and limpid mood.

ABDON. It is a wondrous night, Nathanael.

NATHANAEL. (*Absently.*) Aye, there are stars and darkness and the wind is hushed, if that is what thou meanest.

ABDON. Well, that is something to be thankful for.

NATHANAEL. Darkness and stars?

ABDON. Aye, and a hillside upon which to rest.

NATHANAEL. (*Remains silent, but crosses slowly to right.*)

ABDON. What troubleth thee, Nathanael?

NATHANAEL. O, 'tis nothing.

ABDON. (*Earnestly.*) Art thou displeased at my delight in the stars and the beauty of this night? (*Rising.*) Perhaps it is childish of me.

NATHANAEL. (*Quietly.*) Nay, Abdon, it is not childish to delight in simple things. It is blessed to be able to see beauty even in a night. But for me, aye for me, it is dark without and within. Faith is well-nigh gone and God is far away — if there be a God at all.

ABDON. Come now, Nathanael, thou must not speak like this. Doth not the Scripture say, "The Lord is merciful and —"

NATHANAEL. (*Quickly.*) I must not speak like this? I must not doubt? Why? Why not? (*With increasing vehemence.*)

Hast thou forgotten, shepherd, that I have a son who will never see again? Hast thou forgotten that I have been praying to Almighty God days and nights, and all without response? I might as well have called upon this wretched staff, "Staff, heal my son! Let him see again! Give him back his sight! Let him see! Staff! Staff, remember him! Let him see!" for all the answer I received. *(He flings his staff to the ground.)* 'Twere better Thaddeus were dead than that he grope his helpless way through life!

ABDON. *(Greatly moved.)* Nathanael, I am sorry. Truly I am sorry.

NATHANAEL. *(As before.)* What did the Psalmist mean — what did he mean when he spake, "I am the Lord, thy God, which healeth thee?" What did he mean? Well, tell me!

ABDON. Thou knowest, Nathanael, I would give my very life for thee if it would help thee or Thaddeus. Always when night comes, thou art distressed and — and there is nothing I can do . . . nothing!

NATHANAEL. *(Compassionately.)* Ah, Abdon, thou art like unto a son to me! Yea, always at night it is most dreadful. I think how Thaddeus used to watch the flocks with us throughout these hours. Dost thou remember, he always had a song for us? Always a song, Abdon! And sadder still is the thought that tomorrow he was to have taken Tamah to wife! Hearst thou, shepherd? Tomorrow! And now . . . Ah, his body is strong, his face is beauteous, he is my only son — but he shall never see again. God! God, do You not hear? He shall never see! Oh — *(He seats himself wearily.)*

ABDON. *(After a prolonged silence, tenderly in the tempo and mood of the opening line.)* It is a wondrous night, Nathanael. There must be a God somewhere to set those stars up there in the sky.

NATHANAEL. Aye, there *must* be a God!

ABDON. Dost thou see that one star way yonder in the east? Methinks it shineth brighter than the rest.

NATHANAEL. I have heard that stars are but reflections of earth's children. That one which gleams so brightly may

be but thyself, Abdon. It is like gazing into a crystal pool —

ABDON. It seems like a great cross aflame.

NATHANAEL. *(Reclining.)* The night is filled with mystery. That which thou seest may be but a fire upon some distant mount where shepherds keep their flocks as we. *(Silence again. Nathanael lies down in an attitude of sleep.)*

ABDON. *(Walking a few steps, gazing searchingly into the heavens.)* God of the stars, attend Nathanael and Thaddeus. *(Soft voices are heard off left, then the soft strains of a song. Nathanael sits up.)* Look thou, Nathanael, 'tis Thaddeus led here by Tamah and her brother!

NATHANAEL. *(Coming to his feet.)* Thaddeus? *(Tamah, Thaddeus, and Ramah enter. They are leading Thaddeus, who is singing.)*

TAMAH and RAMAH. Peace to ye, shepherds!

NATHANAEL. *(While they lead Thaddeus to him.)* Thaddeus, Tamah, ye should not have come here this night! How art thou, my son?

THADDEUS. Blind, but blessed. TAMAH. He desired to speak to thee, Nathanael.

RAMAH. Put this blanket around thee Thaddeus. *(Placing a blanket around him.)*

ABDON. Let Thaddeus sit upon this stone.

THADDEUS. I thank thee, Abdon. *(They lead him to the stone.)*

NATHANAEL. We were just speaking of thee, my son. I was saying to Abdon here, "Soon Thaddeus' eyes will be better and we shall again have a song during our watches."

THADDEUS. That was kind of thee, father.

TAMAH. We sang tonight as we crossed the meadows. The heavens are wondrously inlaid with stars. *(Abdon and Ramah engage in conversation at rear.)*

THADDEUS. Father, art thou not anxious to hear the reason for our coming here this night?

NATHANAEL. Aye, indeed, but it is blessed just to have thee here, my son, for no reason at all.

THADDEUS. Father, I take Tamah to wife on the morrow.

(Continued on page 56)

EDITORIAL

Comparatives

AND those days, too, are gone which saw that letter shifted and shunted about until it finally reached the distant outfitter for hunts in mountainous sections of Mexico. The lines, restricting, all of them, drew rapidly and continuously about me from the hour of its posting. They limited the field of my possible movement until the vaguely contemplated wilds became as remote mentally as they were geographically, and as impossible.

The last phone bell of the hurried day jangled noisily. The voice at the other end said "This is Dewey Farnsworth, of Mexico. Some years back you inquired about our Mexican hunt in Chihuahua. Mrs. Fransworth and I are pretty well covering the country by car, contacting with those from whom we have had inquiries, hopeful of securing a little business for this Fall. We made a call last night on a man down on the outskirts of Dayton and we thought we were so close to Cleveland that we would run up to meet you."

The delightful visit of that evening, the fellowship around a modest board, the joys of newly found friendships, the exchange of wilderness experiences, the studying of both still and motion pictures and the final leave-taking of the travelers upon the new morning are stories apart. The point I have in mind lies in the fact that those two travel-worn gentle-folk, while at Dayton, felt that they were so near to Cleveland that the two-hundred or more intervening miles appeared no more forbidding than a mere pleasure jaunt. For us, two hundred miles, to contact with utter strangers whose names had come to us quite by chance, would appear, possibly, a somewhat respectable motor trip.

There is, after all, little in your life or mine, the hue of which is not tinted by what our eyes have gazed upon previously. Personal experiences rather largely shape personal reactions and conclusions. Our every step, consciously or no, is a matter of comparatives. Two hundred miles for them who have just turned up thirteen thousand on their speedometer is a mere toad-hop, while for him whose greater mileage of late has been circular in an office chair, two hundred miles is two hundred miles, and rather long ones to contemplate.

The guide in the bush who totes the heaviest pack is generally the one who shoulders the upturned canoe on the portage. Many a pastor believes himself to be seriously overburdened with parish duties simply because he never assumed a real burden or carried a real load. An additional two hundred parish miles after completing thirteen thousand should be a delightful little spin. One sees little scenic beauty circling a race track. There are unending joys along the open road for the one alone who wants to travel.

JmR

True Prosperity

HIS letters always buoy me up and carry me along the way. In his latest he says, anent the times, "Whenever I think of hard times, some of these figures (about whom he was penning) emerge into consciousness. They always had hard times. One was Sol Wright (name lending itself easily to bucolic

witticisms). Sol, not only being poor, per se, but otherwise burdened with the support of even more helpless relations of his wife, once gave vent to this cryptic, paradoxical but intriguing utterance, which I have never been able to forget. 'I'd been money in if I'd killed myself twenty years ago.' "

When such a "cryptic, paradoxical but intriguing utterance" is "given vent," it touches directly upon the economic ulcer from which issue the gnawing pains our country is knowing these restless days.

Sol might have been in money, but he somehow overlooked, as have so many, the life he would have been out, had he made premeditated terminus twenty years ago. Avarice of life, avarice of breadth and scope of the living, avarice of opportunity and privilege for the expression of a living, avarice of high life aim, these things for Sol as for anyone else will remove effectually regrets that come now or after any twenty years. It is not lack of money, it is lack of life which fills one with a sense of the uselessness of existence.

Today countless, who overlooked a similar opportunity to make financial profit, if final, twenty years ago, are permitting the accumulation of those years to do the job for them. Mere things, even in their most impressive accumulation, without a directed life back of them, burden even to death.

One may seek out the seclusion of the monastery or bury oneself in the deepest wilds. One may scale the highest peak or pole to get above or away from the earth's harsh dissonance, but the course of least resistance is seldom of ever the strengthening or heartening one. The life of retirement and meditation, to be distant from the noises that jar the ears of the soul, may accomplish a purpose but its aim is wholly selfish — hence it tends toward the ingrowing of the soul.

It is the outgrowing, the expanding soul, society needs today. We have all been too much concerned with self and things. Not until we forget about being *money* ahead and think of *brothers* behind and around can we make much progress individually or nationally.

Economic revival must follow rather than precede a world-wide spiritual and humane revival.



Tearing Down the Wall

THE one-day, world-famed glory of Cleveland's Euclid Avenue, like divers glories, has faded. The deep-stabbed root of elm has been pulled. At the far end of several gracefully flung sweeps of drive, once ornate graystone stables, in proud, if feeble, whisper, speak of days of glossy blacks and side-saddles living now in the memory of the city's eldest sons, alone.

Like the onrush of a tidal wave, commercial enterprise has pushed all this before it, leaving behind quick-healing scars over which today pushes up the greedy heads of business blocks. In quiet, dignified retreat, Euclid Avenue's once glorious army of mansions withdraws.

He who gave the world the arc-light gave also to Euclid Avenue the stately Brush mansion. Long months went into the conception and detailed planning of that edifice. The country's most able architects, by diligently studied traceries, first built it upon paper. Artisans, the pick of them all, brought final

reality to the dream of the owner and the plans of the engineers. Rare woods, from the globe's far corners, hand-worked stone from foreign quarries, stained glass from world-renowned studios, a huge pipe-organ, since made into two sizable instruments, all this and more went into the Brush home. The best was none too good; of the most skilled of workmen, none were too able.

These and kindred thoughts flashed through my mind as I stood for a moment observing the inevitable demolition. Where preparatory years, the world's finest materials and most able artists were conscripted for its up-building, now the ragged, broken walls swarmed with muscular workmen from none of whom was required more than that he be able to grip and swing the destroying pick. The work called for the co-ordination of nothing but muscles. It was not needed that one should be able to speak or understand the tongue of his nearest co-laborer. Probably most of the laborers would have been disqualified for the job had they been required to write their own names. One sole order had been given. One sole order was understood. "*Destroy.*" Toward one sole end they labored — *destruction.*

The destroyer neither conceives nor plans. He requires no years of preparation to fit him for his task. He is concerned alone with bulk not with quality. Of him is demanded might not mind, brawn not brain. The finer knit, that to be razed, the greater, more rapid his destructive strides.

In its complicated tracery, the reputation of a man, a man in the ministry, is so fragile and so delicate that it becomes particularly susceptible to the muscular, brainless work of the destroyer. Muscle and pick can undo what has required a life-time of consecrated effort to build up, and not infrequently do just that. To know the eternal joys of a creator one has to build. A bovine kick layed Chicago in ashes.

The PREACHER in his PULPIT

"It is working within limits that the artist reveals himself." — Goethe

The Unemployment Problem

"Why stand ye here all the day idle?"

Matt. 20:6.

THIS question was not only important to the one who had work to be done but it was equally important to those who were numbered with the unemployed. The need of the employer was as pressing as the need of those who desired employment. When this fact is overlooked, untoward results are sure to

follow. But the pertinent character of this thought does not always appeal to men in accordance with the value it represents. More especially is this true when the slowing down of industrial machinery has reached the stage where the pinch of suffering is approaching the point of the unbearable. It is supremely important at all times to appraise life from the standpoint of need, no matter in whom the need may be detected. One of the

most serious offenses against the larger interests of life is to think of one unit of humanity to the exclusion of all other classes of people.

THE DIVINE IMPARTIALITY

Specialists of all kinds are to be found everywhere, but many of them are too idealistic to be of any special importance for furnishing solutions for the numerous problems incident to our industrial, social and religious life. It matters not what conditions may threaten the stability of our social and economic relationships, there are those who put themselves forward as having authority for introducing the only plans for administering relief and set in motion a train of circumstances that will produce the fruits of plenty and contentment. It is not conceivable that God would choose one class of people for the purpose of exercising arbitrary authority over other sections of mankind. According to inherent rights and privileges, men are equal in the sight of God. This does not, however, set aside the conviction that the Lord is able to use some more advantageously than is true of others. All this depends upon the willingness of men to place themselves at the disposal of divine authority. If God were allowed to have his way, there would be nothing in this world to produce an unequal division of the needs of life. This means that an extremely insignificant minority would not be permitted to control the economic destiny of an overwhelming majority of people.

It probably is true that the Lord may love some for what they are known to be, and he may be as devoted to the interests of others for what they should be in the sight of their fellowmen. What one has done,

all may do as far as being accepted of the Lord is concerned. This suggests an example of an equality of life as arranged by him whose decrees have never been set aside by the machinations of selfish men. What God has declared as justice in the affairs of men, stands as an immovable barrier in the way of those who are seeking to realize the largest possible results of their individual ambition and judgment.

A WORLD-WIDE PROBLEM

We are told that the unemployment problem is world-wide in the sweep of its influence. And the stern realities of this unprecedented situation are in evidence everywhere. While this condition seriously affects all classes of humanity, it produces variant degrees of special sacrifice and suffering in the lives of those who depend upon a daily wage for supplying the comforts of life.

There have always been problems to obstruct the paths of progress and success. And as strange as it may seem to some, we should be grateful that this is true. But the manner of treating these problems has often resulted in conditions which have threatened the permanency of society. As members of "the social order" we are worthy of everything that will supply our bodily needs. And when this condition prevails we ought to be in a frame of mind for giving ample expression to our gratitude for the privilege of living in a world like this. But it does not always work out to this desirable end. The more some people have, the more they consider themselves entitled to their possessions. The tendency to overrate one's value as a fortunate member of the race is not an unusual development in human nature. But

the farther we advance in the art of right living, this trait will be obscured by a more desirable and generous view of life.

It is true that we have made great progress along lines of individual achievement, but we have not yet reached that place where we are willing to recognize the mutual indebtedness of men to one another. This idea is something that must be given increasing prominence in all our efforts to make this world a better place in which to live. But we have yet a long way to go before reaching that point in the history of mankind where the expanding light of mutual concern will penetrate the dark recesses of misunderstanding.

INDUSTRIAL RE-ADJUSTMENTS

We need to devote more time in the effort to persuade the social and religious leaders of this age to center their thought more especially upon the needs of those who have never had a fair chance to find their way to success and enjoyable living. It is easy enough to declare this statement to be an imaginary conception of our present condition. But this does not destroy the dependability of the claim that our industrial relationships are in need of radical revision. It is pitiful to hear people indulge in so many loose assertions concerning the present condition of our country. Were we the only people involved in the present industrial crisis there might be some show of reason for accepting such ideas as worthy of more than passive attention. But we are enduring the pressure of untoward economic conditions which are being shared by the leading nations of the world. We are, to be sure, afforded communistic descriptions of Russia which, if true,

place that country in a class by itself. But Russia at present, cannot be classified as a nation, because that special form of communism as announced to the world is exclusively experimental, and it has developed nothing by which a dependable opinion can be confirmed. No matter what Russia may now be like or the goal that may ultimately be reached, its system is in a theoretical state of development, and its projected undertakings cannot be appraised in the light of practical demonstrations.

OUR NATIONAL PROBLEM

That which especially concerns us is our own country. This announcement might cause some to accuse us of national selfishness. But there is nothing upon which to build an argument of this type. We have been doing too much for the world at large in the amount of money contributed and the character of services rendered to permit such an accusation to carry any weight with those who are acquainted with the history of our country during the past decade and more. But we have enough troubles of our own to command our time and engage our energies for the present. And there is nothing especially comforting in the familiar assertion that we have always emerged from depressions in the past. It has been well said that "this is not merely another depression." There has never been anything just like it in the history of nations. It is manifestly our duty to seek and find a permanent remedy for all our economic problems. And all that is needful for making permanent, the blessings of prosperity among all classes of society, is to adapt all our business ventures to the teachings of Jesus.

During the past two years we have

been promised a turn in the tides of economic discouragement in thousands of instances. But we should not overlook the fact that, for the most part, those who have had the most to say about the near approach of the time when we will find a way out are those who have all they will ever need in the form of material comforts. People who can see rainbows in the darkness of our industrial situation are making generous use of their powers of imagination. The mental pictures that are descriptive of the days that are approaching when every man who desires to work will have all he can do, are not uncommonly helpful to those who are depending upon charity to keep soul and body together. And yet it would be unjust to underestimate the importance of what our people have been glad to do to relieve the suffering that has visited the homes of those who have never known before what it meant to be deprived of the necessities of life. It has been a humiliating experience to thousands of people who, in other seasons of scarcity of work, have been strangers to the gripping realities of what are commonly known as "hard times."

It would make no difference, however, with some people, how lavishly the benefits of work and prosperity might be distributed, as they seem to be satisfied with that which the generosity of a benevolent public makes possible. But in the great majority of cases, we are facing conditions which deserve to be known as the exception. If there were nothing more than the problems which are produced by the chronic dependents of our citizenry, there would be little cause for anxiety on the part of any who are interested in the economic relations of life.

THE ONLY REMEDY

Sometimes trains that are behind in their schedules are known to arrive at their destination on time. But a similar thought can not be applied to our periods of industrial sluggishness. That which has been lost as the result of slack times is never recovered by those whose losses have caused the greatest amount of suffering. This reminds me of a poem that was rather popular in the days of my boyhood, the burden of which was this: "The mill can never grind with the water that has passed." And then too, the social effect of the slowing down of our industrial machinery is baneful in the memories that it leaves in the trail of its progress. But this is not all that should be noted as the aftermath of these periodical experiences. It is one of the weak places in the form of government which is built upon the foundation of material attainment. We have not yet learned the most important lesson which would make us mindful of the changeless fact that "man doth not live by bread alone." There is nothing which has been suggested as a remedial measure for a perfectly balanced industrial scheme that lies outside the boundaries of a religious conception of life. But it is impossible for men to get together and stand on a common platform of understanding and action. The socialist is sure that he clings to the only straw that will save the people from being engulfed in the breakers of universal disaster. The communist comes forward with his ideas which he declares are the solution of our social and industrial problems. Then there is the anarchist who indulges in vociferous declarations against all forms of governmental authority. And other conceptions of the crying needs of the world

could be enumerated almost indefinitely. But these remedial suggestions for delivering humanity from the grip of economic paralysis are nothing but make-shift solutions for the problems which are weakening the foundations of modern civilization. The religion of Jesus Christ is the only cure-all for the complication of troubles which have overtaken the world. Men have been too much disposed to play with the ideals of Christianity. After the passing of nineteen centuries there ought to be more to show for the work done by the devotees of the gospel of Christ. Christianity represents everything that will help men to evaluate life according to the original purpose of God.

OUR RELIGIOUS PROBLEM

There have never been more applicants for the religious positions of life than there are places for men to fill. The church has never suffered from this kind of unemployment. The only unemployment condition represented in the church is exemplified in the lives of those who decline to do their part in advancing the cause of Christ. And the fact that the church continues to exist under such circumstances is one of the infallible proofs that it must be of divine origin.

The demand for workers in the church is insistently prominent. There is always something to do, but thousands of members in our churches are willing to allow others to share the honours in the performance of such duties. But when it comes to social matters and entertainment privileges these people are not so liberally inclined.

The farther humanity advances in the realm of civilization, the greater will be the need of the church to act as a regulating force to dispense the benefits of the higher forms of life. It is hopeless for man to believe that he can reach the highest altitudes of accomplishment without the presence of those influences which grow out of applied religion. And the only plan of religion that will make possible the realization of this ambition has been revealed in the teachings and life-work of Christ. There are various interpretations of its meaning to life, but it is the only force that is capable of leading men out of "the mire and clay" of that which is solely materialistic, toward that experience which constrained the Psalmist to say: "Lead me to the Rock that is higher than I."

The church has never been honored with the majority of its members faithful to their vows. It was true in the earlier days of its existence and there has been no appreciable improvement along this line of action. It is true, of course, that there are more now engaged in religious work than at any other point in history, but the amount of work done is proportionately similar. Whenever people are seen standing on the side-lines of religious living and doing nothing but using their powers of observation, and possibly criticizing those who are doing their best to develop the mission of the church, it can not be said that they are idle on-lookers because they have not been hired. There is enough for all members to do if they would do it. All who unite with the church are potential "hired servants."

Well What Did You Make of It

THE REV. JAMES P. GABLE, First
Federated Church, Waucoma, Ia.

Text—"And Jesus said unto them
... verily I say unto you, if ye
have faith as a grain of mustard seed,
ye shall say to this mountain,
Remove hence to yonder place and it
shall be removed; and nothing shall
be impossible to you."

AFTER the World War, an emi-
nent British chaplain, in speak-
ing of his experiences, said that one
of the great concerns of his life was
that day when his time on earth
is done and he should stand before
the one who would ask of him, "Well,
what did you make of it?"

Studdert Kennedy, the "Woodbine
Lillic" of the trenches, may have
been peculiar in that he was much
concerned over the inevitable meet-
ing with God, but he was not peculiar
in the sense that such an experience
must be only his. Although men may
refuse to discuss it, although they
may appear to give no thought to it,
they may successfully seek to evade
that meeting. Wise is he who so keeps
the thought of it ever before him that
when the day does come and the
great inquiry is made, he may not be
too ashamed or too fearful to look
up the Divine Inquirer in the eye.

I am wondering how we are making
answer to that question in these
present days. I am wondering

WHAT ARE WE MAKING OF OUR INDIVIDUAL LIVES?

Centuries ago as he surveyed the
 wonders of the universe and thought
 of them as indicative of the glory
 and power of the Divine, and then
 considered man, so small in com-
 parison and yet so wonderfully favor-
 ed by God, the psalmist exclaimed

"What is man that thou art mindful
 of him?" The wondrous possibilities
 of the human life are suggested by
 the divine attitude toward it. We
 are the recipients of infinite love,
 patience and mercy because of our
 possibilities rather than because of
 our accomplishments. You and I,
 God's supreme creations, we who
 could be so much and do so much,
 what are we making of our lives?
 What are we making of our individual
 opportunities in our homes, in our
 business relationships and contacts,
 in the life and affairs of our respective
 churches, schools, lodges? "If every
 person were just like me, What kind
 of a community would my community
 be?"

We may also well ask ourselves
 WHAT ARE WE MAKING OF IT AS A
 NATION?

One's answer springs up instantly.
 We seem to have been making con-
 fusion. Economically, we are in a
 great jumble. Will Rogers says "our
 financial giants have failed to giant."
 Rabbi Levinthal, of Brooklyn, says
 that we are "little men in great days."
 Truly these are great days. We have
 gone far in many lines of our en-
 deavor. Life should now be physically
 easier, we should be able to give em-
 ployment to all those who are willing
 to work, pay them a living wage and
 leave them with enough strength and
 enough leisure to develop spiritually
 and mentally. Starving millions are
 not forced upon us by our progress.
 Starving millions come as a result of
 our refusal to accept the Christ given
 sermon on the mount as a code of
 life and our insistence upon substitut-
 ing in its stead a code which we our-
 selves have developed. In our man-
 made code, selfishness predominates.

(Continued on page 52)

Illustrations

Pearls for Preachers

THE REV. WILLIAM J. HART, D.D.

JAIL FOR PARENTS

1 Sam. 2: Mal. 2:9, 29;

An Indiana judge has ruled that in future truancy cases he will sentence the parents to one day in the county jail for each day their children miss school without good reason. Usually that is where the fault lies, both in public school and Sunday School. A greater judge than the Indiana one will hold many parents responsible for the manner in which they have neglected the religious instruction of their children.

RAIN THE COMFORTER

Job 5:10. "Who giveth rain upon the earth, and sendeth waters upon the fields."

The soft Spring rain is full of comforting
To me, when in the wakeful night it croons
Those old, old lullabies which have been since
The world began, and whispers ancient tunes.

"See, where the bare brown fields are quickening
Once more," it sings, "beneath the sun's warm
breath!

The gardens wake, the hills are sweet with haze,
Earth but renews itself — there is no death!"

With confidence, the timid blades of grass
Lift up their little praying hands to God,
And over new-made graves green coverlets
They spread, to heal the wounds made in the sod.

Life is eternal. How my listening heart
Finds solace in the singing of the rain!
One cannot sorrow without hope, who sees
Her willow tree each Spring leaf out again.

— *Mazie V. Caruthers, in the New York Times.*

GIRL WHO PRAYED TO WIN

Luke 22:46. "Rise and pray."

The successful flight of Miss Amy Johnson from England to Australia aroused much admiration. She is only a slip of a girl, and a comparatively inexperienced flier, having, at that time, but ninety-five flying hours to her credit.

On arrival at Brisbane, Australia, in response to an invitation from the Women's Christian Temperance Union, Miss Johnson paid a visit to the union, in conference in the Albert Street Methodist Church, where she was received with the fervent singing of the "Doxology." Miniature flags were waved and several bouquets were presented to her.

In response to various speeches, Miss Johnson, who received an ovation as she rose to respond, said: "I thank you very much for the welcome. It is just marvelous. I think it most appropriate in this church to say a word of thanks for my safe journey to Australia. I started off with the prayers of my people, and each day as I hopped off I said, 'Please, dear God, see me safely through today.' It is wonderful. If you have any doubt of the existence of somebody watching over you, you have

only to pass through some danger. Then you realize that a higher power is guarding you. I am absolutely convinced of it. I know I have been brought through by some One who wanted me to reach here safely, and I know I shall get back safely.

"Let me tell you something touching that happened when I was crossing the Java Sea. I was in the midst of rainstorms, and could find no opening so that I might get my direction. I could not see which way to go. I was flying close to the water, and did not know what moment I might strike it. Just at the moment when I felt it impossible to go in any direction, I uttered a fervent prayer. I was flying round and round when a break in the clouds occurred and I saw a double rainbow around me. I am sure it was a happy manifestation. I am sure it was somebody looking over me." — *P.P. in "Young People's Weekly."*

RESTFULLY BUSY

Rom. 12:11. "Do not be indolent when zeal is required" (*Weymouth*).

"He did more than many of us ever hope to do, but he lived in such close communion with his Lord that in a unique way he was *restfully busy*. How some of us need to learn his quiet spirit amid all the rush of life!" Such was the beautiful tribute paid to Dr. F. B. Meyer by one of his friends when the former entered into eternal rest.

SKY AND SEA

Job. 37:18. "The sky . . . is strong, and as a molten looking glass."

Azure, green, pearl and blue, in sweeps,
In swirls, in mountains and lakes
And so many other varied shapes, almost indescribable,
Throughout the sky, and then the sun gilding them all
Adds to the beauty of the lovely scene
Until one feels as in a dream.

Now the ecstasy of joy such beauty brings.
Now the ocean also takes on the tints
And the beauty is doubled, and so enhanced
That one's soul is touched, and so hence
Taught to feel that here is more
Than just the beauty of sky and sea
As perfectly blended as they may be,
But a oneness, as in all life, with beauty so rare,
United together into the one perfect
Whole, God, creator, love

That rules over all and made all to be that one life
Of eternal joy, perfected by and in that love.

— *Alberta Honniwell in the Florida Times-Union*

RAIN

Matt. 5:45. "He . . . sendeth rain."

Rain is a web, spun by the stars, and blown —
Slight silver threads that fasten in a cloud.
Its careless beauty falls, and cries aloud
— Dreams that might have lived on wind, and shone —
Billowing out to space and back to earth,
An empty web from spider skies that hold
Their threats of blackness. But with sudden gold
The sun breaks through the mesh like song, like mirth.

— *Helen Maring in the New York Times.*

HOW DID YOU SPEND LAST SUNDAY?

Somewhere we have read the following striking analogy. The shellfish on the sand of the seashore live without water while the tide is out, but they depend absolutely on its regular return. When one of them is tossed by the waves beyond the reach of the later tides, it dies. The weekly day of rest and worship is the spiritual tide that refreshes our inner lives and gives them strength for progress for another week, to be of the world and yet not of it. That nobler life has waned and died in many a man because he has given up his daily day. The temptations to the neglect of the Lord's Day are now very numerous. We need not enlarge on these temptations or even name them, but we do declare that to yield to these temptations is perilous to the spiritual life. The place of the Christian on the Lord's Day is in his church. When a man is constantly or even frequently absent from his place in the Lord's house, you may depend on it that his heart is growing cold, even if his life is not becoming worldly or sinful. Remember the analogy of the shellfish!—*Watchman-camminer*.

WINNING IN THE SONG OF THE CHURCH TRIUMPHANT

Rev. 5:13. "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

I know a woman who in the middle of the night received a telephone message from a distant hospital that her husband had passed away. She had spent the previous day with him, and although going seemed inevitable it was not expected for several days. She had been obliged to go home to her child. When the news came she was alone with the child. She gathered the fatherless little child in her arms, and a tidal wave of grief swept over her. Then she heard the voice of God in her sorrow, and it seemed to say as clearly as if spoken in human words, "Think what it means to your loved one to escape from that weary suffering body! Think of the jubilant welcome from his many friends gone before! Take up your part in the chorus of praise! Enter into his joy. Do what he is doing, praising God."

It thrilled the wife to know that she might share that heavenly experience, and very faintly at first for tears, she whispered, "Praise God!" and then again and again she murmured the words, and a flood of blessing replaced the tide of grief, and she was borne above the agony of her loss. And then after when tempted to pity herself she found relief and joy in sharing in the song of the Church triumphant, "Unto Him be glory." Such was the part of a letter written by Mrs. Elizabeth Cheney to one bereaved.

BE ARGUS-EYED

(Num. 24:2. "As he looked, he saw." Moffatt.) According to ancient Greek mythology Argus,

son of Zeus, had a hundred eyes, some of which were always awake and watchful. Argus was so sharp-sighted that scarcely anything escaped his notice.

If Argus found use for a hundred eyes in that remote time how much more do we need them in this age of marvels in every line of endeavor. There is ever so much more of interest to see today than in any other age of the world's history. Surely it behooves all of us to be keenly observant and vigilantly watchful—to be Argus-eyed.

By training our eyes really to observe and see things we can give them the power of more than a hundred eyes.

Be Argus-eyed and you will find undreamed-of opportunities right where you are.

Be Argus-eyed and Nature will teach you great truths from her textbooks.

Be Argus-eyed and sin with its clinging tentacles will not have a chance to fasten its grip upon you.

Be Argus-eyed and you will see the rich spiritual significance which underlies all life.—*Alice Crowell Hoffman*.

WANAMAKER LEARNED THREE IMPORTANT LESSONS

1 Cor. 13:13. "These three."

George H. Stuart was president of the Philadelphia Y.M.C.A. when John Wanamaker was a very young man, and the latter was the secretary for a time. Dr. Herbert Adams Gibbons has given us the appreciative words of Wanamaker concerning Stuart:

"A precious legacy was left to me by an old Market Street merchant of sixty years ago; and he never knew what he was doing for me. A modest man he was, of good mind, well educated, industrious, successful in his business, and greatly respected by all who knew him.

"I used to see him almost daily, and from his unvarying example without a single direct word to me I picked up, almost unconsciously, from him three of the most valuable things of life. First, he never complained; second, he never spoke ill of anyone; third, he always had a good word to say of everybody.

"Dear old man, if he had left me a hundred thousand dollars in his will it wouldn't have been worth as much as this to me."

A GRACE BEFORE DINNER

Psa. 100:4. "Be thankful unto him, and bless his name."

I fold my little hands and pray,
Before I eat my daily bread;
I have a word of thanks to say,
To God the Father over head.
And, oh, I hope all girls and boys,
May have enough, this very day,
Of food and love and other joys,
And that they thank you in their way.
Amen.

—*The Christian Herald*.

The Homiletic Year—October

THE REV. CHARLES HADDON NABERS, D.D.

THE SUPREMACY OF GOD'S BOOK

Scripture: Psalm 119:1-16.

Text: 1 Peter 1:23. "The word of God, which liveth and abideth forever."

Introduction: The Bible is the supreme book of the world, no matter what test you apply to it. To compare the Bible with other books is often said to be unfair.

Fact! But it is fair to the Bible, unfair to any other books.

Apply to the Bible, God's inspired Word, four great tests by which any book may be adequately judged.

I. The Test of Literature. The Bible is literature.

What is literature? Different critics have laid down the requirements by means of which we are to measure the literary quality of any book.

1. Matthew Arnold says: "To be literature, all depends on the subject, and this must be of high seriousness."
2. Victor Hugo avers: "It is not what an author says, but how he says it. It is to ask, how well has he written?" The style is the main thing.
3. John Ruskin states: "Great art in writing can come only from a great heart."
4. Herbert Spencer demands: "Literature must be the incarnation of emotion."
5. William Wordsworth suggests: "Literature is the incarnation of thought."
6. William Shakespeare writes: "Real literature holds a mirror up to nature, and gives us an accurate picture of what men are, what they feel, and what they do."
7. W. B. Yeats says: "Literature should condense out of the flying vapors an image of human perfection."

How does the Bible meet these tests laid down by the masters? Well. Subject matter: there is none greater than that of the Bible. Style? The King James Version is the model of English style. Great heart? The heart is the great heart of God revealed in its pages, and the hearts of the saints in whom dwelt the spirit of the Most High. Emotion? Read the enthusiasm of the prophets. Thought? Supreme, and man alone can never grasp its inner meanings. Picture of life? It lays bare even the faults and sins of its heroes. Picture of human perfection? It contains the only picture of perfection on earth.

II. The Test of Circulation. Of course this is the lowest test that can be applied to a book, and yet even here the Bible stands apart from all other books.

1. Many writers have had their books to sell in a wonderful way — Charles Dickens' novels have sold to the number of 25,000,000 copies. Hall Cain's have gone beyond the 4,000,000

mark, and Emile Zola's stories have surpassed 2,550,000 copies.

2. But the Bible, the oldest of printed volumes leads the best sellers year in and year out. Last year over 18,000,000 copies of the Bible were sold, and there seems to be no let-up in the demand for the Book. A New York publisher said: "You may rave about your popular novels, but the Bible leads them all every month."

III. The Test of Ubiquity. Some books sell only in one country, others on only one continent.

1. This Bible, born in the orient, reeking with oriental forms of speech, and eastern imagery leads all books in the west lands, and in the New World.
2. The Bible was in the Yukon before the discovery of gold, it was in the forbidden city of Thibet long before the missionary ever reached that land; it lies upon many a tabernacle close by the closed town of Mecca. You find it in Ravenna close to Dante's tomb, among the rubber gatherers in the valley of the Amazon, in gambling dens of Johore, among the lonely settlers of Queensland, and among the savages of Central Africa. It goes in every land.

IV. The Test of Vitality. Does it continue to live?

1. Some books are permanent and others are fugitive. In the United States more than 12,000 books are published each year. The average life of a new book is between four and five years. When a book dies, it has little hope of a resurrection. When sales stop, they never begin again.
2. The Bible is more alive than ever, because its message answers a need in the heart of man as elemental as that answered by the vigo-rating sunshine.
3. Why does it live? It lives because it brings to man a picture of a loving and living God. It reveals unto man his own imperfection and his great need for this God whom he finds as he looks into the face of Jesus Christ. It lives because men who have taken its message to their souls have found peace, and joy and inspiration, as well as the promised salvation from sin, and victory over temptation.

The Bible is not now on trial. It has stood every test.

* * *

CONDITIONS OF ACCEPTABLE DISCIPLESHIP

Scripture: Matthew, 16th Chapter.

Text: Matthew 16:24. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

Introduction: In this great verse we find that the Master makes clear the conditions of acceptable discipleship in His kingdom. These conditions are given first negatively, and then positively. The verse contains not only the Thou Shalt Not of the Law, but the Thou Shalt of the Gospel.

1. The standard is high, but Jesus put it high, and high it must stay forever.
2. The verse is all-comprehensive in its scope and outreach. "If any man"—rich, poor, high, low—it embraces every man.
3. The text is restricted by another: "Whosoever does not take up my cross, and follow me, he cannot be my disciple." He may be either rich or famous, but he is certainly not a disciple.
4. The passages sets forth the easiest possible condition for acceptable discipleship. Christ never laid upon man any unnecessary burdens.
- I. The Negative condition of acceptable discipleship is embraced in the doctrine of self-denial. "If any man will come after me, let him deny himself."

1. The doctrine of self-denial has never been a popular doctrine. We are Epicureans by nature rather than Stoics. Epicureans say, "Give a man all the rope he wants," and he will be happy, but we learn from experience that it does not so work
2. Self-denial cuts across our plane of living socially, commercially, religiously, and at every other important point.
3. The doctrine of self-denial is as old as the human family, and in its workings we see the upward march of the race. It is the secret of the faith in Abram as he leaves Ur of the Chaldees, of the power in Moses as he turns his back on the riches of Egypt to become one of the slave band, and it helps to explain Paul as he gives up family, fame, and wealth, counting them as but rubbish, in order to win Christ.
4. This doctrine of self-denial is essential in the Christian world to prevent worldly conformity in the church of God. There is today too little difference between those who are professed followers of Jesus and those who have never united with his visible kingdom. Satan wants the Church members to lower their standards to the standards of the world, and then he leads men and women out of the church to exclaim in unholy glee: "The Christian is going all the gaits that we go." Too often it is true. "Be ye separate," saith the Lord. As Christians there are some things we cannot do, and there are some places that we cannot go. As Paul writes to the Thessalonians, the loyal disciple of Jesus will take care to avoid even the appearance of evil. The Chinese sage put it in these words: "If you are walking through your neighbor's orchard and your head begins to itch, do not put up your hand to

scratch it until you are out of the orchard. If you are walking through your neighbor's potato field, and your shoe becomes untied, do not stoop to tie it until you are out of the potato field."

5. The narrow way is no broader than it used to be, and few there are that find it. It is in the direction of self-denial: "If any man will come after me, let him deny himself."
- II. The Positive Condition of Acceptable Discipleship is embraced in the two final clauses of the verse: "Take up my cross, and follow me."
1. It means unquestioning submission to our Lord as the moral ruler of the universe and of our personal lives. Kings are to be obeyed, and our Divine king demands obedience.
2. Obedience to the divine will revealed unto us is implied in the Master's closing message to his disciples: "Ye are my friends if ye do whatsoever I command you to do." Paul so understood and immediately after his meeting with Christ on the Damascus road, he cried, "Lord, what wilt thou have me to do."
3. Follow me—Go where Jesus goes. Go nowhere that he would not have us go. When we do this, some of us will have to re-organize our entire program of living. We shall have to bother with things and places and people which today do not concern us, and we shall have to leave out of the reckoning certain habits, purposes, and plans which have occupied the greater part of our energies and desires.

It is the definite and eternal condition for acceptable discipleship in the kingdom of Christ: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

* * *

DOES GOD MEAN ANYTHING IN YOUR LIFE

Scripture: Hebrews, 12th Chapter.

Texts: Hebrews 12:18. "Ye are not come unto the mount that might be touched, and that burneth with fire."

Hebrews 12:22. "Ye are come unto Mount Sion, and unto the city of the living God."

Introduction: These two verses are from that very fascinating book of the New Testament—Hebrews, a wonderful letter which bridges the gulf between the religion of the Old Testament and the religion of the New Testament. An appropriate position for this letter might be between the two Testaments, for it is a bridge which unites them.

In the chapter from which these two verses are taken, the author is completing his lengthy argument. As he talks of God, he falls back upon symbolic language. All great souls do when they speak of God. Only the shallow or the uninitiated try to fathom in plain terms the mystery of the Eternal God. When conscious of the divine presence all great souls fall back upon symbols.

Here the author uses two — one to present the primal concept of God in the Old Testament, and the other to present the uppermost thought of God in the pages of the New Testament. Mount Sinai is the symbol of the loneliness and the ir-reproachableness of God; Mt. Sion, the symbol of the nearness of God.

I. The Mount Sinai concept of God dominates the Old Testament. The first command which issued forth from the Mount was "Thou shalt have no other Gods before me."

1. It was at the same time the indication of the oneness and the loneliness of God. All high religion so begins. It is the great contribution of the Hebrews to the religious thought of the world.

2. But at Mount Sinai we see the aloneness, the solitary splendor of the Almighty. Fire, thunder and lightning came — bounds were set beyond which no man might pass. From that awful loneliness came the voice of God, and the language was appropriate: "Thou shalt Not. Thou shalt Not." God was never so remote as when He came so near, a God to be feared, a God to be served. It is the master thought of the Old Testament.

II. When you walk into the pages of the Old Testament, you breathe a different atmosphere. God is near; men love Him; everywhere is a joyous note of fullest confidence.

1. The writer chooses as the symbol of this Mount Sion, the center of Jerusalem, thither the tribes go up, to worship. They were glad when men said, Let us go to the house of God. From all parts of earth came pilgrims who desired to walk about Mount Sion as they desired nothing else in life. The symbol is this: God is in the midst of men. He is man's nearest and dearest comrade. Christianity therefore becomes the expression of the greatest of all fellowships.

2. The nearness of God is not only the dominant thought of the New Testament; it is also the greatest need in our individual lives. We are so very busy trying to hold on to slippery riches, and to figure a way out of our economic mess that we have let the finest parts of our nature atrophy. God does not mean so much to us, and the Christian religion is always advanced by the experience of Christ in the soul; it cannot be maintained simply by the regular services of the churches.

3. Might it not be well for us to cultivate a little more than we have been in the habit of doing, the nearness and the fellowship of God in Christ? We cannot maintain religious faith without religious experience. Give your soul a chance. Because there is in Christianity something greater than all our definitions, it is great to live in a spiritual way, to establish spiritual contacts.

Easy? No, never easy! Any victory we win starts another battle, any problem we solve opens up many others more difficult. Not easy, and the world is dreadfully hard at time, but more the reason for the struggle. For the perfecting of God's saints you need an imperfect world. The only man I can call a just man is the man who keeps straight when there are all the chances to go crooked. He's just, with perhaps just a trace of mud upon his garments.

If companionships begun here are continued in the next world, for what sort of companionships are we fitting ourselves? Henry Drummond said quietly to the profane driver of his cab: "Do you think when you get to heaven that you will be comfortable there?" Don't you think that a man should daily give some thought to his companionships so that when he does cross the border he will be ready for the right sort of companionships there? Have we understood the New Testament conception of God so that He means something in our lives?

The Church Year — October

THE REV. W. R. SIEGART, B.D.

NOW I SEE

Morning, October 2, (19th Sunday After Trinity)

"One thing I know, that, whereas I was blind, now I see." John 9:27.

To many the final test is: Does it work? All arguments of the opponents failed to shake the man's confession. Instead they broke themselves on it.

I. Presenting a positive Christ. We are not so much to discover falsehood as to present the Truth. Darkness always disappears in the face of light. We must present a positive Christ to grip men's souls, turn them from evil to good, and make them cry, "This one thing I know, that, whereas I was blind, now I see."

A positive Christ has always won against the world. Consider what Christianity has done to slavery, to the position of women, etc. Plenty of illustrations are at hand.

II. A positive Saviour Christ. Through the ages of man there has been the feeling of guilt following sin, and the desire for atonement. Man feels he must have some one to bear the load. The God of whom Virgil wrote:

He stands immovable by tears,

Not tenderest words in pity hears,
could never satisfy man.

Man is like a great organ, useless without the proper player to bring from his depths his greatness of soul. That is the Christ. But we must present a

positive Saviour Christ, so that men will receive him and cry, "This one thing I know, that, whereas I was in sin, now my soul is purged."

III. The positive Christ in Human Life. The final test of a Christian is in his life. Lives of Christians have always been the most effective means of winning converts to the Christ. Last year George H. Betts wrote: "A Japanese Buddhist said to me, 'If you want us to accept Christianity you must prove to us that it works in the lives of your people.'"

No matter how deep in the mire men are, when the Christ empowers them they change completely. We want folk to say, "This one thing I know, the Christ can change human lives and make them Divine."

You give us fragrant joys where sorrows bloomed,
And cool our weary, aching hearts with peace;
You give us glowing light where darkness loomed,
And flaming faith that makes all doubts release.
O, Living Christ, we need Thee every hour
To breathe in us Thy Spirit and Thy Power
— Pauline Heckard Foulston.

* * *

WE ARE THE LORD'S

Morning, October 9 (20th Sunday After Trinity)

"Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Romans 14:8.

Paul is here concerned with observance of days and eating. His solution lies in the Spirit of the Lord. Legalistic matters do not seem to him of much importance under the spiritual control of the Christ. He, like Jeremiah, would not write the law on tablets of stone, but on the fleshy tablets of the heart.

I. We are Christ's in life.

A lot of thinking today ends in despair and hopelessness. Albert Edward Wiggam, a scientist, says, "The universe stands revealed at last in all its giant nakedness as a mere machine without sympathy or purpose. Man is found to be a brother not only to the brute but to the clod and crystal. He sweeps for a brief moment round his little orbit and passes into the trackless void with the same mechanical precision as the stars."

No spiritual soul need think like that. The Christ brought purpose in life. He came to give abundant life. He rules life. When men yield themselves to Him they find this to be so. Horton, in *A Psychological Approach to Theology*, says, "Christianity has repeatedly demonstrated its ability to set men at peace with themselves, their neighbors, and the universe — thus passing the fundamental psychological test." The greatest test is in a soul yielding to Him, being changed by Him and governed by Him. Many illustrations of this are at hand.

II. We are Christ's in death.

Death has been an experience before which men of all ages and climes have stood in awe. It is the great leveller of men. It is an experience through which all must pass.

Some look upon it as the end of all. Some try to flee it, being described perhaps by these lines from Spenser's *Faery Queene*:

The lady when she saw her champion fall,

Staid not to waile his woefull funerall,
But from him fled with all her powre.

The Christian need never fear or flee death. His Lord rules life and death. The victory of the Christ was complete. "Death is swallowed up in victory." Life is the gift of the Christ, now and henceforth.

III. All Christians are Christ's.

Some of the differences separating Christian bodies are exceedingly small and unimportant. Christ's prayer is that they all may be one. The following, by an anonymous writer, appeared in the December, 1931, *Uhu* of Berlin, "A traveler approaches a range of mountains. As he advances he hears a hill the height of which he involuntarily admires. Surely this peak cannot be surpassed! Shortly after, he reaches another that is still higher. So it continues, as he marches on. Every turn in the road brings greater masses into view, until he finally realizes that the hill which had at first seemed to him the highest possible, was in reality only a very ordinary little hillock." Such is often the case with divisions in the Christian world.

We need contact with each other. We need a sharing of views. The writers of *The Science of Life* correctly makes this statement of individuals, but it might with good effect be applied to groups: "The delusions, the dreams, and the actions, abraded, as it were, by constant repetition and not fed by new experience from without, tend to become more stereotyped and often degenerate into mere symbols or hints of their former selves."

We are Christ's in life and death. All Christians are Christ's. There should be one name above all names to guide us continually — the Christ of God and man. There should be one slogan for all of us — JESUS IS LORD.

* * *

HOME RELIGION

Morning, October 16 (21st Sunday After Trinity)

"Children, obey your parents in the Lord: for this is right . . . fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." Eph. 6:1, 4.

At times something needs to be said, on this subject.

I. Some of today's trouble comes from a breakdown of religion in the home. Children are not trained so much by telling them what to do, as showing them how to do it. Not long ago a strange woman said to me, "I do not know what to do. My oldest boy refuses to go to church or Sunday school any more." "Does his father go to church or Sunday school?" "No, he never went. But he

always saw that we got there." It is a difficult matter to train a child properly when the example is wrong.

II. There ought to be a revival of the family pew. Folk ought to come to church as families. One family ought to belong to one church and they ought to attend the services of the church together. There is no greater incentive for children going to church than for the parents to go with them.

III. It may be "old fashioned," but there ought to be a revival of religion in the home. A revival in the church is not enough. Modern civilization is not so fast and furious that it can forget God. Luther did not write his catechism for pastors to use in teaching, but for fathers to use in teaching their children.

Some form of family worship can be carried on in the home, even if it be only grace at meals. Criticism of Church and Christianity should have no place in the home. Above all the atmosphere of the home should be one of Christian fellowship and kinship. Christian influence and example will do more to train and instruct than all the compelling force a parent may use.

IV. There must be a judicious exercise of authority. Parents should see that their children are properly trained. The worst excuse is, "I'll let my child grow up and choose for himself." In no other phase of life is this done.

Parents, nurture your children in the Lord. "Be kindly, affectionate, one to another."

* * *

ENTERTAINING STRANGERS

Morning, October 23 (22nd Sunday After Trinity)

"Forget not to show love unto strangers." Heb. 13:2.

It is not pleasant to feel strange. I was riding on a local train. A man who was going a considerable distance was on the train. I asked him why he took it. He said, "I walked the streets of Detroit until I became so lonesome I didn't know what to do. I thought I would find some company on this train, so I didn't wait for the express."

I. With God there are no strangers. Every one is to be a member of the family of God.

Cities are individualistic. Many people are there but friendliness is not always.

To be a stranger and to feel alone does not appear to be what God desires for His children. We are social beings. Even God Himself is a social being for He has the angels.

II. None of us desire to be strangers. So we ought to treat others as we desire to be treated.

We ought to see our fellowmen as children of God, and minister to them as such.

III. We may entertain angels without knowing it. God does not of necessity choose the most prominent and outstanding individuals.

In his Tremendous Trifles Gilbert Chesterton writes that when we want "a library catalogued, or a solar system discovered, or any trifle of that kind," we use our specialists. But when we want

a serious work done, as determining the guilt or innocence of men, he says we collect "twelve of the ordinary men standing around. The same thing," he continues, "was done, if I remember right, by the Founder of Christianity."

Recall the opening words of Reade's *The Cloister and the Hearth*, "Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour, when many that are great shall be small, and the small great."

God does not want position and importance as much as He wants consecration.

It was a wise observation Samuel Johnson made to Sir Joshua Reynolds, "If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendships in constant repair."

But a man cannot keep proper friendships among men without keeping friendship with God. Through prayer and sacrament we keep our Divine friendship in constant repair.

There are no strangers with God, or among God's people.

* * *

THE REFORMATION

Morning, October 30, Reformation Sunday

Gal. 2:16-21.

Reformation Day, October 31, is one of the most important days of the Protestant Church Year. On this day the freedom of the Protestants was precipitated. We should recall our benefits and blessings. The Epistle notes the core of the reformation message.

I. Occasion. Luther's act in nailing the 95 propositions for debate on the Castle Church door at Wittenberg was the spark which set off the explosive. The reformation began far back. Work of previous men. Condition of the Church, wealth, learning, etc., of the day. Men were crying for light. cf. Small prayer circles, societies of learning, private religious societies, etc. Civil authorities chafed under the rule of Rome. Discontent reigned.

Tetzel's sale of indulgences, Luther's act and its results. Luther's first idea was to reform the Church from within, but he was thrown out. A great movement for freedom, light, Gospel, culminated in Martin Luther.

II. The man. Any good encyclopaedia will give facts on Luther's life. The standard biography is still preserved. Smith's *Life of Luther*.

III. The Message.

1. The pope is not the spiritual and temporal ruler of men. That belongs to the Godhead.

2. The way to God is open, direct, to every man. Priesthood of all believers.

3. Only the Godhead can forgive sins.

4. Two sacraments, baptism and the Lord's Supper.

5. Justification by faith through Christ alone.

6. The Word of God is the infallible rule of faith and practice.

Expositions

PROFESSOR A. T. ROBERTSON, D.D.

RECENTLY I had a letter from a prominent Methodist minister in the West asking if I approved of "the elimination of certain Wesley Hymns because of their imagery 'of the Blood'" in the new Methodist Hymnal. That is a delicate matter for me to say anything about in *The Expositor*, for certainly Northern Methodists have a perfect right to choose their own hymns, though this distinguished brother insists that the elimination of hymns about the blood of Christ, particularly those by Charles Wesley, does not represent the wish of the denomination, but only of a group who reject evangelical truth and discount evangelism and discredit foreign missions. These are his accusations. Here again I cannot make comment on the facts in the case as they are matters for the Methodists themselves to discuss, including also the question of slighting the miracles and the Gospel of John. On all these matters I have my own convictions in the light of modern knowledge and scholarship and they are in accord with evangelical truth as held by conservative theologians through the ages. On the subject of hymns about the Cross of Christ there is much to be said, as about the other issues raised, that concern others besides Methodists who have a perfect right to make their own Hymn Book to suit themselves. Some years ago a Baptist theological professor referred to the substitutionary theory of the atonement as "the religion of the shambles" and he accused Paul of having ruined the simple gospel of Christ by his rab-

binical theology. Some of the hymns about the Death of Christ use bold language beyond a doubt, but one can be under the influence of over refinement if he finds fault with the great hymns about the Cross. There are those who think that the greatest hymn in the language is the one by Isaac Watts beginning:

"When I survey the wondrous
Cross
On which the Prince of Glory
died,
My richest gain I count but loss
And pour contempt on all my
pride."

Surely one must be far removed from the faith of the fathers who would gladly surrender this noble hymn which dares to say:

"Forbid it, Lord, that I should
boast,
Save in the death of Christ, my
God;
All the vain things that charm
me most,
I sacrifice them to his blood."

Perhaps more modern Christians will object to Cowper's profound hymn:

"There is a fountain filled with
blood,
Drawn from Immanuel's veins;
And sinners plunged beneath
that flood,
Lose all their guilty stains."

But I confess that, when I was a young Christian, few hymns so moved my soul to penitence as did this one. And its influence on me has remained:

"E'er since, by faith, I saw the
stream
Thy flowing wounds supply
Redeeming love has been my
theme,
And shall be till I die."

A Baptist lady recently on hearing this hymn given out murmured: "I have not heard this hymn sung in fifteen years." There can be a gross way of putting the story of the Cross, but there can also be a squeamishness that comes from rejection of the great fact of the atoning Death of Christ as the basis of redemptive grace.

One thing is certain and that is that Peter, John, Paul, Luke, and the author of Hebrews did not hesitate to mention the Blood of Christ as the means by which our salvation from sin was purchased for us. They harmonize with the Gospel records of the words of Jesus. The Lord's Supper pictures the primary importance of this doctrine. To be consistent

those today who are ashamed of the Blood of Christ cannot heartily sing Sir John Bowring's great hymn:

"In the Cross of Christ I glory,
Towering o'er the wrecks of
time;

All the light of sacred story

Gathers round its head sublime."

When one gives up glorying in the Cross of Christ, he has no gospel left, but only moral precepts with no life and no power in them. It is not Charles Wesley alone who glorifies the Cross in his hymns. The great hymns on the Resurrection of Christ by Charles Wesley and others would have to go by the same inexorable logic. Since this inquiry comes from a Methodist one may be permitted to say that Methodism began in a revival and has grown by evangelism. If evangelism ceases among Methodists, there will come inevitable decline for Methodists as for any denomination that fails in evangelistic fervor and power.

Religion and Reality—Psalm 15

THE REV. PROF. PAUL HOERLEIN ROTH, D.D.

AT the moment when man looks up to God and cries "Lord!" life smites him with its one shattering truth. For he has reached reality. Because the real question of human life can be nothing else than the question of God. The whole bewildering play of surfaces resolves itself simply into God and man, man and God. Belief, conviction, inner principle, it is this that makes us. The one important thing is that this belief takes hold of truth, that the whole of life be not one mere futility. But there can be no basic truth but God. Thus, when man looks to God and calls Him

Lord, that is, Master and Director, he has at length got hold of Truth.

Lord, who shall abide in thy
tabernacle?

Who shall dwell in thy holy
hill?

He that walketh uprightly, and
worketh righteousness,
And speaketh the truth in his
heart.

He that backbiteth not with his
tongue,
Nor doeth evil to his neighbor,

Nor taketh up a reproach against
his neighbor.

In whose eyes a vile person is
condemned;

But he honoreth them that fear
the Lord.

He that sweareth to his own hurt,
and changeth not.

He that putteth not out his
money to usury,

Nor taketh reward against the
innocent.

He that doeth these things shall
never be moved.

But as one stands in the ultimate
littleness and impotence before the
almighty Holy, the whole soul *must*
rather itself into one inevitable ques-
tion; it is the question of this Psalm;
Lord, who shall abide in thy taber-
nacle, Who shall dwell in thy holy
land?" It is mankind's immemorial
question. Another has put it. "But
who may abide the day of his com-
ing? And who shall stand when he
appeareth? For he is like a refiner's
fire." What touch can there be be-
tween us and Him? The little with the
infinite, the Holy with the miserable!

This Psalm is written for the cor-
rection of those who have never felt,
in Kierkegaard's phrase, "the infinite
qualitative difference between time
and eternity," the abyss between God
and the creature, who assume that a
formal religion is enough, whose at-
titude to God is theoretical. For even
right belief is not enough. It must
be real as well. Man may profess a
belief which is true, but beneath that
there may be something quite dif-
ferent which really controls his life.
Real belief is that according to which
one actually lives and acts.

This Psalm is saying to us in the
Old Testament idiom, "Not every-
one that saith unto me Lord, Lord,
shall enter into the kingdom of
heaven; but he that doeth the will of
my Father which is in heaven." The
question of the first verse is entirely
in the spirit of the New Testament,
and so is the intention of the answer,
for all the rest of the Psalm is simply
saying "he that doeth the will of my
Father which is in heaven." Ulti-
mately this means that only Jesus
Christ can do that will and so enter
into the Tabernacle, which has led
the Church to designate this Psalm
as proper to Ascension Day.

The answer to the question then is
that they who shall have fellowship
with God are those who do His will.
His will is His law. It relates to the
heart's attitude to God and to our
duties to our fellowmen. First we
must be related to God, that is
theology. We must receive Him as He
has manifested Himself to us. But we
do not understand God's revelation
at all, if it does not answer for us
the question, What shall I do? And
that is ethics. That is why we have
so much in these verses dealing with
conduct.

Verses 1 and 2 are two-line strophes.
Verses 3 to 5 are three-line strophes.
The former lay down the thesis; the
latter develop it. The plan therefore
is very simple. But the treatment it-
self is very searching and humbling
and it is abidingly profitable. First
the question is asked, Who may com-
mune with God? Then the answer is
given in summary, "He that walketh
uprightly, and worketh righteous-
ness, and speaketh the truth in his
heart." We have three marks here; a
spotless walk, a conduct regulated by
God's will, and truth as a habit of

the heart. This is the character held up to us, and the last three verses simply illustrate it with instances.

Righteousness, conformity with God's will, is the requirement. It dwells in the heart, and it manifests itself in action. If the tone of the Psalm seems at first only ethical, we shall perceive upon examination that only out of a religion such as the first verse expresses can such an ethics spring. The sentiment underlying is, how pure must be the soul which can commune with God! And in the very aspiration of that verse is bound up the humble admission that only by God's grace is righteous conduct possible.

Out of the expansion in a practical way of the moral requirement found in verses 3 to 5, with the instances chosen with such searching and subtle wisdom, the principle stands out that righteousness, that is real, and not merely external, demands a total surrender to God, such a surrender as the word "faith" is meant to denote. One gives oneself over to God's will. Feet and hands and heart, lips and ears and eyes, contracts and property; all these are specified as

items of the transfer. Thus is made concretely real what it means to have faith, to do God's will, to go the way of access to the tabernacle of life with God, and dwelling in the holy hill of the divine presence.

The human doings mentioned are all every-day ones. It is in such that actual character is made known. One may sin as deeply, or triumph as gloriously in the hum-drum round as at Armageddon or in Gethsemane. God's man finds scope every day to fight the good fight. It is a great soul, no matter where he lives, who has so mastered himself that he neither speaks ill of his neighbor nor ever otherwise intentionally harms him, who despises what is base no matter how pompous or glamorously bedizened, who reverences the godly who sticks to his word at any cost, who helps the poor without ulterior motive, who has a soul above every species of bribes. These certainly are lineaments of a real righteousness. And righteousness is the one unshakable thing in the universe. "He that doeth these things shall never be moved." Only One can absolutely "do" them. But, beginning very small, the disciple can grow like His Lord.

Methods of Church Work

ON THE PLANNING OF A CHURCH YEAR PROGRAM

(Last month there appeared in "The Expositor" a conference outline used by the Rev. Gordon W. Mattice, minister of Westminster Presbyterian Church, Rochester, N. Y. Here follows a brief statement from Mr. Mattice concerning a few details of procedure.)

It will be granted readily in these days of complexity that if the church of Jesus Christ is to meet its full responsibility in caring for its members and parish much thought must be given in advance planning of the program. Perhaps many churches fail simply because of the lack in preparation and planning.

In order that we might more effectively do our work in Westminster, the following letter was sent to the Elders, Trustees, and a number of "key" members.

Dear friend:

This is a very important letter. It is written to you personally. It had to be duplicated simply because we wanted to get it out at once, and it would have been almost impossible to write so many letters separately.

I have been giving much thought and time to the planning of the program of our church for next year. I have been looking into a number of books and magazines seeking suggestions and ideas; I have talked with

many of our members and indirectly have secured a number of suggestions and criticisms.

The planning of a program for our church is not an "overnight job," neither is it my job alone; every member should have a say and every detail should be talked over. You will agree with me that we must have a definitely formulated, well thought-out, yet flexible plan for our work next season.

Now here's the idea! You and I and several others of our church constituency are going to sit down and talk this over. And we want to do it on the afternoon and evening of Saturday, June 25th. This advance notice is sent asking that you keep this date free for this important meeting. Don't say that you can't come! You are needed very definitely, and you have been picked after much thought and skimming over our records as a "key" person.

Sometime before that day you will receive an outline of the points we will consider. In the meantime, be thinking of what Westminster can do in the days ahead.

It gives me great courage to realize that you are working, thinking, and praying with me for the building of a better Westminster,

Your Minister,

GORDON MATTICE.

Ten days later a mimeographed outline (as published last month) was sent out with another letter asking that it be carefully, thoughtfully, and prayerfully gone over and discussed and notations made on the margin or elsewhere.

The conference was held on Saturday afternoon. The people arrived about 4 o'clock and after a short devotional period, the discussion and consideration of each point followed. At 6:15 the conference adjourned for a box supper and the discussion continued informally about the tables.

The devotional period consisted of the singing of a hymn, the reading of Joshua 1:1-9; Second Timothy 2, and Acts 19:21, the latter being taken as a text and a brief talk concerning the importance of having definite purposes was given. Paul's life was used as an illustration, and the phrase of Moody—"Plan Great Things for God" was elaborated upon and with a final reference to Jesus' method of organizing the disciples prayer was offered.

It is important to keep the discussion moving and restrict the length of time of each speaker. Opportunity should be given for all to speak frankly. This gives an opportunity for criticisms to be made and frankly answered. Each point of the outline should be taken up and the people urged to make definite suggestions. Do not allow points to be left hanging in the air — pull them down and make the discussion definite! The suggestions made should be noted and used in the future. After all the points have been discussed, take up the program month by month. Have the people suggest a theme and the emphasis for the month.

This conference proved to be tremendously successful. The minister was encouraged and the people given a vision of the task of the church. Further, after a group of people have talked over the points they come to feel that the program is their own, hence, the minister will have a ready, loyal, and willing group to help put it over.

In the preparation of the outline, the following books proved useful:

A Modern Church Program, Albert F. McGarrah. Revell.

Modern Church Management, McGarrah. Revell.

A Working Program for the Local Church. Warren F. Cook. Methodist Book Concern.

Church Administration. Leech.

A Parish Program of Religious Education. Walter A. Squires. Westminster Press.

Why the Church — A Syllabus prepared by the Association Press.

How to Increase Your Sunday School. Harry C. Monroe. Bethany Press.

The Technique of a Minister. Bernard C. Clausen.

Two Years of Sunday Nights. Roy L. Smith. Abingdon Press.

Putting the Church on a Full Time Basis. A. W. Beaven. R. R. Smith.

Giving the Men a Chance. William F. Weir.

The New Mid-Week Service. Edmund E. Prescott. Cokesbury Press.

Workable Plans for Wide-Awake Churches. Christian F. Reisner. Jennings and Graham.

High-Mark Congregations. Henry Gurting. Horace Worth & Co.

The Pastor and Religious Education. Harry C. Monroe. Abingdon.

Music and Religion. Compiled by Stanley A. Hunter. Abingdon.

Beautifying the Church Grounds. A pamphlet published by the Church Garden Department, National Plant, Flower and Fruit Guild.

Back and present numbers of *The Expositor*.

Any of these books may be had through *The Expositor*.

* * *

Do You Know That Westminster Church Offers

Inspiration —

The modern church, like modern business, is organized for efficient helpfulness. It seeks out the new born babe and ministers to his changing needs through the entire span of life.

Church Services, the inspiration and culmination of all activities.

Midweek Service for praise, prayer and fellowship.

Service of its minister to care for the sick, troubled, distressed.

Music that uplifts and inspires new achievements.

Education —

Church School at 9:30 and noon. Classes for all ages.

Week Day School of Religious Education on Monday at 3 o'clock.

Junior and Senior Choirs on Wednesday at 7 o'clock.

Niven Missionary Guild for young women.

Women's Missionary Society to promote our Extension Department work.

The Parent Educational Club.

Recreation —

Girl Scouts on Monday at 4 o'clock.

Boy Scouts on Thursday at 7 o'clock.

Boy Rangers on Friday at 4 o'clock.

Expression and Cooperation —

Women's Society, divided into four groups, carrying on many functions and contributing

substantially toward the support of the church and its furnishings.

We cooperate with the Rochester Federation of Churches.

Junior, Intermediate and Senior Young People's Societies, spiritual and social growth of our young folks through devotional meetings and socials and expressional activities.

The Men's Brotherhood.

Contributions of Benevolences through our Church Boards and other organizations throughout the world.

A "Cozy Corner" to minister to children while parents are attending the services of the church.

The Parish Plan for acquaintance and local organization.

HIGH SCHOOL ATHLETICS AND THE CHURCH

D. Andrew Howe

The basketball season will soon be upon us. There is no dodging it. For many parents, Sunday school teachers and pastors this will again be a time of misunderstandings, and antagonisms. This fascinating game seems to be the major interest not only of the team and immediate faculty, but of the entire high school and of not a few parents. From the first local game to the State Tournament, it furnishes front page news for every Main Street News, and back alley gossip across the village fences. It is a prominent community interest which dare not be disregarded.

The church may criticize athletics in general, estrange the coach and other members of the faculty, and lose the loyalty of youth. Or again, it may cooperate where possible and maintain a tolerant attitude. There is no question but that, because of outside pressure, local pride, and the desire for a winning team in the finals interscholastic games are too numerous and possibly too strenuous for the average high school youth. But coaches and school officials are helplessly caught in a maelstrom of town rivalries and alumni grudges. The "honor" of the school must be upheld. An aloof, critical church will be of little service in a local situation where officials of your high school would like a change.

How one church, through its pastor, tried to understand and help, thus building up the general community morale, may prove suggestive to others. It so happened in this town of 300 having two other churches that all of the first team and three of the substitutes were members or attendants of the writer's church. Thus the plan could be used without seeming to proselyte. This was the first basketball season in this community for the pastor. Possibly because he so thoroughly enjoyed the game himself, there may have been a bit of selfish interest there. But he wanted that team to know that he was "with them."

The idea had already been discussed with the coach and principal and had their hearty support.

A prayer quoted in *The Forward* last year was used in the following letter which went to each member of the squad. The letter follows:

Hello Team!

Your first home game tonight! We all want you to do your best. You did splendidly last week at your first game, I have been told.

I am not certain that it would be best for you, for the school, or for the home town fans if you should win every game. But win or lose, we want each one of you to play the man.

We do not all think of prayer in exactly the same way. Regardless of just how you may think about it, I want to leave with you the spirit and attitude of the prayer I read the other day:

Just Before the Game

"Lord, it may seem strange to some that I should come to Thee at such a time, but because this game means so much to me, I know that it must be important in Thy sight.

"I thank Thee for the honor that comes to me in being chosen for my team. I am glad that my captain and my companions trust me to take part and fill my place well. Their confidence in me makes me tingle with delight. Grant that from the first play until the end I may be worthy of them.

"Help me to play my part with dauntless heart and smiling face. Keep me steady and unflinching if the tide of struggle goes too strongly against us. If my body suffers and grows weary, keep my spirit on guard and in command. When I see defeat in front, grant me honesty enough not to blame my mates, and if victory comes, save me from taking too much credit to myself. Make me generous to my opponents if they win and chivalrous if they fail.

"May I play the game as hard as in me lies. May I play cleanly. Grant that every winning stroke may be one of skill and power and not of trickery. And so may I learn to play the great game of life.

"Amen."

Yours for a good game and a splendid season.

A mere letter will not work miracles over night. But coupled with personal interest, attendance at games and friendly contacts a closer bond between the school and the church may be developed. This need not be limited to the basketball season, but to all phases of school life where there may be conflict or cooperation.

During the height of the basketball season the church had a School of Missions for six successive Wednesday evenings. A brief worship period followed the cafeteria supper, then a study period for four different age groups completed the evening at 8:00 p.m. A conflict in the time of basketball practice was agreeably settled by the coach changing to a later hour. He and the boys attended not only the supper, but the entire school. It might have been arranged this way regardless of the church's previous interest in their games. But certainly criticism of the school's athletic program would have made such cooperation very unlikely.

If the church and the school can not or will not cooperate in the various phases of community life, then each had better look well to its task and not see the community as entirely their own. Youth sees far more than their elders would like them to see. When they find interference, criticism, and bigotry they are quick to resent it. The church need sacrifice no principle, yet through active, sincere association in all their interests it may retain their loyalty.

RALLY DAY

Many churches celebrate Mother's Day, Father's Day, Children's Day, at various seasons through the year, and make a success of each event. Why not use the same organizations to make Rally Day, a day for the whole family, a success? If the same methods are used by each organization to get their particular members out, surely there will be no chance for anyone staying out who should be there.

Every member of the church gets busy to make Mother's Day a success, but much of the promotion work is done by the men; the opposite is true of Father's Day, the women of the church make it a success; everybody helps to make Children's Day a great day, but the Sunday school does the work. Since Rally Day is a combination of all these events, each organization should be given a specific work to do, and they should be given credit for carrying it through. Many times, Rally Day is announced as a day for everyone to be present and eager for participation in the work of the church, but since there are no assignments of specific jobs to be done, everybody sits back to watch someone else do the work of getting other members out.

Get a map or layout of your parish into the hands of every member of every organization assigned to the task of getting out the members, and see that every member has the names and location of the persons or homes to be visited. Have

a badge of door-hanger, or program ready to be left at the home for the persons invited to use as a reminder of the invitation to attend the Rally Service.

RALLY your members for the special service on RALLY DAY, but be sure to impress upon everyone the fact that the RALLY is for the year, rather than for the one Sunday.

THE STUDY WASTE-BASKET

You will find many things at hand as you inventory your resources for planning the work for the coming year. Some you will use, some will merely take up space, some you will forget. That is where the Study Waste-Basket plays an important part. Cultivate the Waste-Basket habit. It is better to throw away things not useful. The important thing is to learn to discriminate between the useful, and the worthless.

What is useful to you in your work and development depends entirely upon the goal you have set for yourself, the Star you are following. If you wish to become a Great Preacher, your selections will necessarily include ways and means toward that end. However, if you are the leader of a parish, the pastor of a congregation, you will need training and inspiration in the work you will be called upon to do from day to day. Your choice and selection of reading matter and equipment must include suggestions for carrying on the work you have undertaken to do. You should select wisely, because your energy and time will be limited. The waste-basket should receive all that will not be of help to you in building your plans toward the goal you have set.

Some of us enter upon our work with the silly notion that our Calling sets us above the other members of the community, in that we are to be served or waited upon. This is a waste-basket notion of the Calling of the ministry. Remember Christ says, "Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister."

Some of us harbor within us an unwarranted fear, prejudice, or antipathy toward the members of denominations other than our own, and we voice our differences in loud phrases, often without the slightest knowledge of the thing we are exercised about. One can understand an objection, if one is assured that the person offering it is familiar with the subject he denounces or fears, but it is difficult to understand objections when one is assured from the nature of the objection that the person offering it is without knowledge of the belief or custom to which he objects. Prejudices or fears of this kind are waste-basket materials. There is much in the forms or customs of the various interpretations of the Christian Religion which it is difficult to understand, but we have no right to discuss them or denounce them without knowledge of them or their basis. Let us keep an open mind on subjects we do not know, and say so frankly. If the opportunity offers to learn about

them, let us accept that opportunity wholeheartedly, and accept what good there is in them, or reject the matter on its merits. Remember always that we can win people to our interpretation of Christianity more easily through example and charitable attitude toward others than by open antagonism to the work of others equally as sincere as we are.

The community has no favors to show you, be-

cause of the denomination you favor, the school you attended, or the parish you served earlier in your career. Your work in the Ministry will be judged largely by the comfort and inspiration, and hope of Salvation you can bring to the hearts of the individuals under your guidance. Concentrate your energies on these facts, and discard all that does not lend itself to that goal.

Music for Choir and Organ for October

Prelude

Romanza — *Reiff*
Kyria Eleison — *Reger*
Sabbath Calm — *Christianson*
A Shepherd's Tale — *Gillette*
Meditation — *DuBois*
Introspection — *Hartmann-Mansfield*
Hymn Bethany — *Reynolds*
Melodie Celeste — *Harris*
Pastorale — *Wely*
Melody in F — *Rubenstein*

Anthem

Lift Up Your Heads — *Wooler*
Spirit of God — *Gillette*
O God Who Hast Prepared — *Gaul*
Sun of My Soul — *Chadwick*
The God of Abraham Praise — *Shelley*
It is a Good Thing to Give Thanks — *Ashford*
There is a Friend for Little Children — *Meade*
God is Our Refuge — *Foot*

Offertory

Cradle Song — *Greig*
Will o' the Wisp — *Nevin*
A Song of Redemption — *Protheroe*
The Perfect Melody — *O' Hara*
The Lord is My Light — *Parker*
If Ye Love Me — *Simper*
Melody in F — *Rubinstein*
Thine, O Lord — *Macfarlane*
Melodie Celeste — *Harris*

Postlude

Grand Triumphal Chorus — *Guilmant*
Allegro — *Kroeger*
March of the Noble — *Keats*
March Jubilante — *Williams*
Gloria in Excelsis — *Mozart*
Processional March — *Smith*
Postlude in A Minor — *Calkin*
Portlude in B Flat — *Ashford*

Men and the Church

The Men's Club of the First Christian Church, Plymouth, Pennsylvania, has issued an attractive folder, entitled, *THE CARAVAN*, with the class symbol on the cover. The class symbol, the Camel, was chosen because it has the ability to "bear burdens and surmount difficulties." The Rev. Edwin Wyle, pastor of the church, will probably be glad to send you a copy of the folder, if you address your request to him and inclose postage for the folder. Pastors who do not secure copies of the folder will welcome the following outline of the plan, as printed in the folder:

THE CARAVAN

WHAT IS IT?

It is a group of men at the First Christian Church.

WHAT IS ITS PURPOSE?

To do everything that might be expected of an organized class in a modern church.

AT WHAT TIME DOES THE CARAVAN MEET?

Every Sunday morning in the Main Auditorium of the Church at 9:45.

WHAT DOES THE WORD "CARAVAN" MEAN?

The Dictionary says: "A number of people

joined together for mutual help—a moving company."

It also implies mutual profit. Moses leading Israel's Caravan, said to his neighbors: "Come thou with us, and we will do thee good."

Jesus was on a Caravan journey at the time He taught the wise men of His day, and told His parents: "I must be about My Father's business." "And He increased in wisdom and in stature and in favor with God and man."

It also implies progress, a Caravan "goes" and this Caravan Class of Men is a going concern.

It also implies a goal to be reached.

In this class the goal is a happy, strong and virile manhood.

WHO TEACHES THE CLASS?

Allen B. Dungan, taking the International Lesson and dealing with Bible research and related subjects.

DOES THE CLASS INTEREST MEN?

The character of the men who attend and the numbers would indicate an affirmative answer.

WHO MAY JOIN?

Any man over 16 years of age whether a member of the church or not.

ARE VISITORS WELCOME?

Always and ever.

* * *

Slogan

"Follow the Caravan"

* * *

COME AND JOIN US!

ELLOWSHIP

The coming weeks of good weather will give ample opportunity for outdoor get-togethers for the men of the church. Help your entertainment committee to plan the event so there will be no lagging. Begin your plans with adequate transportation for everyone who is expected to be present. Have refreshments that appeal generally, even though you must collect a fee for them. Every man in the club will be glad to do his share to provide adequate "eats," if the matter is put to him in the right manner. If you cannot originate some stunts for the program, based on your knowledge of the men who will attend get some books from your library to help in the plan. The physical education instructor at the local school, or the football coach, will be glad to lend a hand. There are a number of books on games and stunts, any of which will help to build an interesting program. Be sure that everyone of the members has a part in the activities, because the enjoyment of the day will depend upon the reaction of each individual member.

BOY SCOUTS

The local Boy Scout troop of one of the New England villages entertained the Men's Club with a demonstration of its accomplishments. While many of the men had vague notions of the work of the Scouts, few of them knew intimately what the boys were learning and actually accomplishing.

DOING OUR PART

A negro preacher once said: "Brethren, what can the good God tell me to do in his blessed book, but I'm gwine to do. If I see in it that I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it belongs to God — jumpin' at it belongs to me."

Rough is the way of life? Ah, no!

It all depends just how you go.

Rough is the way for him and long,

Who tries to walk it without song,

Who never seeks, when cares oppress,

Some hidden cause for happiness;

Who does not learn before the end

How much it means to be a friend;

Who never sees along the way

Some beauty touch each common day;

Who has no goal set far ahead,

Toward which in patience he may tread;

Who does not find in every hour

Some proof of God's abiding power;

Who does not vow, that though he fail,
To reach his goal, he shall not quail,
But thankful be, through peace, through strife,
He walks with joy his way of life.

— *Selected.*

TWELVE THINGS TO REMEMBER

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

— *Marshall Field.*

POLITICS

The coming elections will give every opportunity for discussions and addresses on local, state, and national political questions. There will be speakers available through the local and state political organizations. Make us of this privilege to acquaint your groups with questions of which many may have little or no comprehension. Present both sides, or all sides of a question, so that members of your groups may make their own decisions. Do not emphasize party politics.

THE DIVORCE QUESTION

Many pastors preach periodically on the evils of divorce. Views on the question have changed in the past 20 years; witness the change of attitude of some of the denominational church leaders. Regardless of your present attitude toward this grave question, you will find the article on page 313 of *Harpers* for August, worth your reading. The title, "Ten Years After the Divorce," is self-explanatory, and while the article is not written from a religious or spiritual approach, the author has undoubtedly given much sincere thought to the questions confronting her since the divorce, the effect upon the maturing son, and the various reasons why the step was a mistake, rather than a release from menacing conditions. There are many points in this article through which the average person can be reached, because the experiences recounted are common to the average home (not the vice of alcohol, but some other accounted as irksome or menacing), and where the one seeking release from the condition loses sight of personal short-comings and vices.

This article may furnish a basis for some educational questions, gleaned from reading the article and from the experiences of those present in over-coming difficult situations. In many communities, a local judge will be glad to lead the discussion, and furnish some illustrations from actual experience.

For the Bulletin Board

A river becomes *crooked* by following the line of least resistance.

Some encourage us, and lift us up; others criticize and pull us down.

Daniel did not appeal to the lions because he was all "grit and backbone."

Team-work puts the job over.

A smile cannot be bought, begged, borrowed, or stolen. It is worth nothing until it is given away.

Sometimes the job seems wearisome; but, then, are you capable of filling one that isn't?

You can't win unless you know what you are striving for.

To learn anything, we need practice.

It is a good thing to lose patience with ourselves.

There is no way to honesty except through paying our debts.

We cannot think ourselves into perfection. We must act also.

Where the bane is, the antidote is.

Some act as if it yet remained for science to reveal the method of salvation.

The greatness of eternity is mirrored in the greatness of human nature.

Conscience hails us into God's presence.

The moral result is the essential thing.

The cure for every ill is always near at hand.

Divine grace makes the best of a man.

Everywhere in nature is found an upward gaze.

Pray for courage to face the truth always.

The idealism of Jesus never is out of style.

God's way of growing big men is to give them big jobs.

"Wealthy laymen" might be a more appropriate title than "leading laymen."

Did you ever telegraph your pastor that you could not attend church service?

Some of us see visions dimly; the light of faith needs more power.

Each of us begins on a treadmill. Learn how to operate it, if you would advance.

Some of us are fair Christians while all is going well.

When you do not work someone else eats your sandwich.

All success is built on faith and operated by works.

Many dreams vanish, but we are always sure of Christ.

The Church Bulletin-Duplicator Designs. By F. W. A. Bosch. The Biblia Press. 76 pages. In these days when parish owned duplicating machines are being used to reduce parish printing costs, a book of duplicator designs, such as Mr. Bosch has prepared, should find wide circulation. In addition to the actual designs, not alone for cover pictures but for setting up pages of reading matter, there are pages given to other valuable

consideration for the Bulletin-maker including a simple yet efficient "Picturescope" or glass-topped frame for use in making perfect stencils.

The designs throughout are dignified and most attractive and eminently suitable for use in parish bulletins. They are rendered with the touch of a professional, as are the samples of lettering contained in the book.

Anyone wishing to put his best parish foot forward by way of the duplicator can do no better than to study the work and suggestions of Mr. Bosch's little book. *The Expositor* has seen nothing in its field of similar value and charm.

SHIPMENT OF LARGE AUSTIN ORGAN TO THE HOLY LAND

An export shipment of considerable interest is the Austin pipe organ which is part of the equipment of the elaborate group of buildings of the Young Men's Christian Association soon to be completed in Jerusalem, Palestine. It will be installed in the Golden Hall of Friendship, one of the buildings of the group, "where Moslem, Jew and Christian will mingle together in functions of educational, recreative and religious nature." The donors desired that an American firm build the organ, since the whole group of buildings at Jerusalem is made possible by American capital. The Austin Organ Company was chosen to build an instrument to meet the exacting conditions, and one that will withstand successfully the extremes of dampness and alternate dryness, heat and cold of the Jerusalem climate.

The four manual concert organ was shipped from New York on July 12th, via the S.S. Excambion. One of the Austin Company's experts accompanied the organ to Jerusalem, to superintend its installation which will require approximately three months.

This instrument occupied 3,000 cubic feet of space on the S.S. Excambion, was contained in 82 boxes with a total shipping weight of 35,612 pounds. It first was built and assembled in the factory at Hartford, then dismantled and carefully packed for shipment. It contains 2,884 pipes ranging in pitch from 32 feet to 13-5 feet. The largest pipe can easily admit the body of the average sized man, while the smallest is about the size of an ordinary lead pencil. In addition to the regular stops, there is a set of twenty-five Tubular Bells, located in the Echo Organ, and in the Main Organ there is included a Percussion Harp, having sixty-one bars and resonators.

The main part of the organ will be placed into chambers on both sides of the stage or platform, each chamber averaging 20 feet wide by 10 feet deep by 18 feet high, while at the opposite end of the building, above the gallery, the Echo Organ is located in a chamber 12 feet wide by 7 feet deep by 9 feet high. These three sections of the organ are connected to the four-manual console by a cable containing 600 fine wires.

This particular instrument is capable of producing almost every kind of musical sound, and its resources for color colors are practically unlimited.

There is nothing like it in the whole of Palestine,

The natives will be thrilled when they hear, and perhaps begin to appreciate what is being done for them by Americans to help in their entertainment and education.

The Town and Country Church

Revamping

by THE REV. HENRY W. McLAUGHLIN, D.D.

Director of Country Church Department,
Presbyterian Church in U.S.

Rev. Josiah McDougall asks for suggestions as to how he may "re-vamp" the old church of Sage Valley. For several years this congregation was without a regular pastor, being content with an occasional supply. It was once a thriving church, but removals and death have left but a feeble band of active members. The survey recently made reveals the fact that there are as many people living in the community as formerly. The church building is dreadfully in need of paint and the large number of children in the poorer homes of the community make the addition to the building of a few extra class rooms for Sunday Church School and Vacation School of Religion purposes, a necessity.

Mr. McDougall wants to know how he can paint the weather-beaten old building without its costing too much. It will take a great deal of paint to fill the porous, exposed weather-boarding. Dr. M. A. Dawber, Director of Rural Work of the Methodist Church, has a good answer. Get one gallon of coal tar and ten gallons of coal oil — the total cost of which will not amount to over \$2.25, mix thoroughly and apply with brush or spray. The work may be done by some of the local people of the community. This cheap paint fills the exposed wood, makes it waterproof and produces a pleasing golden brown effect. The Sage Valley Church is located in a beautiful grove. If this home-made paint is applied and the window and door frames are trimmed in white, the congregation will have a very pretty "little brown church in the wildwood."

In re-vamping an old church where the *esprit de corps* of the people is low, it is never wise to launch any scheme that will cost much money. Get the people together on an inexpensive venture like painting the church for an outlay of less than \$10.00, the people doing the work themselves. I know one old abandoned church that began a new era of usefulness when a young minister got the neighbors together one day to clean up the old cemetery. They brought a picnic dinner and the families made it a community gathering. Toward evening when the people had become interested in seeing the results of their labors, the young minister proposed that the people come together on Sunday afternoon and organize a Sunday

school. This church has now been functioning for over twenty years, though it was dead and abandoned.

Mr. McDougall says Sage Valley Church needs some additional Sunday school rooms.

Get the people to undertake small tasks at first and those that will not cost much money. Always keep some project before them for consideration, add those which are more important as the interest and enthusiasm grows. If the community feels that it is not able to afford the proposed enterprise this year, a committee should be appointed at once to work out a plan for securing additional rooms to take care of the growing Sunday school, this committee to report for future consideration. Much the same method should be followed as that which was suggested for the new building in last month's issue of this magazine.

It will be found that painting the church at so small a cost has revealed to the people what they can do if they all work together.

As the location is favorable, at least four rooms should be added to the church. This will not prove an impossible task when all the families of the community are interested and enlisted. Of course, many of them are poor, but all can give work and several of them can contribute materials.

"Not this year, but if the Lord blesses, next year, we will add the equipment our church so much needs. We will appoint a committee to make a thorough study of the question and have the plans ready for us when we are so situated that we can proceed. This year we want every man, woman and child in this parish to choose a project and dedicate the proceeds to the improvement of our old church, so that we can make it what it ought to be. Some may dedicate an acre of ground, some a few rows of corn or potatoes, some a pig, or probably a litter of pigs, some a sheep, some a setting of eggs. Whatever you have, set aside something that next year we may have the money to repair our church so that we and our children may be proud of it." Thus spoke a country preacher who understands country people and knows that they are going to put over the program he has outlined for them as soon as they get sufficient interest in it. He knows that when people work for an enterprise they become interested in it.

The near-by school has improved its equipment during the last ten years. Why has not the church kept pace? If the public school has separate rooms, out of sight and out of sound of each other for every class, why should not the church have the same for its school of religion? If the school building is well lighted with good ventilation, if it has blackboards and chairs suitable for the ages of the various grades, why should not the church have the same? If the school has well kept sanitary toilets, should the church have less?

The Church school needs improved equipment. Vacation school of religion and young people should have a church building and equipment of which the young people will be proud. The youth of a community should not have occasion to compare the church with the public school to the discredit of the latter.

My answer to Mr. McDougall is, be patient. Rome was not built in a day. Have in mind definite goals and never stop until they are attained. Undertake the easiest and cheapest projects first and follow with those that are more elaborate as the interest and enthusiasm of the people justify. Always keep in mind that equipment is a means to an end. We want every member of the community a member of the Sunday school, every member of the Sunday school a member of the church, and every member of the church a functioning Christian. Obtaining the equipment is worthwhile, but the development of the people as functioning Christians through the means of getting the equipment is infinitely more important.

Possession of ample equipment is just as necessary to enable the church to achieve its task as tools are for the artisan to do his work.

Church Night

THE REV. SHIRLEY SWETNAM STILL

I. THE BATTLE-FIELDS OF LIFE

If there are any soldiers with whom you are in touch, ask them to serve as ushers. Place a large picture of a battle on the wall in front or on an easel in the front of the room.

Begin by having two men read scripture lessons.

1. Eph. 6:10-13.

2. Eph. 6:14-17.

Special Song by the Choir: "Mighty Army of the Young."

Prayer: For strength in our battles.

Song by Congregation: "The Fight is On."

Talk: "The First Battle — The Fight for Faith:"

1. We fight false — not truth.

2. We fight infidelity.

3. We fight the man who once knew God and who has lost his faith, but who is still pretending faith and robbing men of belief.

Song: "Faith of Our Fathers."

Talk: "The Second Battlefield — The Fight With Laziness and Selfishness:"

1. We are all naturally both selfish and lazy.

2. Our laziness and our selfishness are always cropping up, hindering our service and our consecration.

3. However, if we will fight these tendencies, we can win daily victories in Christ's strength.

Song: "Yield Not to Temptation."

Talk: "The Third Battlefield — The Battle With Sin:"

1. This battle began in Eden.

2. It has continued through the ages.

3. Each of us has the whole battle to win for ourselves. Our ancestors cannot win it for us.

4. It takes fighting to win the battle with sin.

5. We must fight under the Captain of our salvation.

Song: "Am I a Soldier of the Cross?"

Scripture Readings on Victory:

1. 2 Tim. 2:7, 8.

2. Rev. 15:2-4.

Song: "Onward, Christian Soldiers."

Benediction.

Recessional Music: "Go, Labor On, Spend and Be Spent."

* * *

II. A CHRISTIAN'S MONEY

Begin the meeting with "Give of Your Best to the Master" played as an instrumental number on whatever instrument or instruments are available.

Then, without announcement, have someone use as a reading John B. Dyke's poem, "Almsgiving:"

O Lord of heav'n and earth and sea,
To Thee all praise and glory be;
How shall we show our love to thee
Who givest all?

For peaceful homes and sheltered days,
For all the blessings earth displays,
We owe thee thankfulness and praise
Who givest all.

We lose what on ourselves we spend;
We have, as treasure without end,
Whatever, Lord, to thee we lend
Who givest all.

To thee from whom we all derive
Our lives, our gifts, our power to give,
O, may we ever to thee live,
Who givest all.

ng: "Count Your Blessings."

Scripture Reading: 2 Cor. 8:9 and 2 Cor. 9:5-8.

Black-board Acrostic: "A Christian's Money" by the people, each of whom will speak for two minutes. Be sure to write the title, "A Christian's Money" at the top of the black-board, and the acrostic, M-O-N-E-Y, vertically below it. Let each speaker write in his sentence, so that at the end the black-board shall give their subjects:

M-ethodically tithe it.

O-wn it — do not let it own you.

N-ever waste any of it.

E-arn it in ways pleasing to God.

Y-ou are responsible for your use of it.

ng: "What Will You Give to Jesus?"

ayer: That we may use our money in a way to please our heavenly Father.

Conversation on Tithing — by Questioner and Answerer:

Q. Why do you believe in tithing?

A. Because God's word teaches it.

Q. How does a person tithe?

A. By paying one-tenth of his income to God's work.

Q. How can you afford to give so much? I give as much as I can afford, but it is not as much as one-tenth of all I make.

A. I do not give the tithe. I pay it as a debt. Afterward, if I make an offering over the tithe, I have a right to say I have given something.

Q. But Peter and Paul and Jesus didn't tithe. Why should I?

A. Yes, they did tithe, too, for they were all Jews and all kept the law of Moses. Reads, Lev. 27:30.

Q. Well, but that was especially for the Jews, wasn't it?

A. The Mosaic law is for the Jews, but the law of the tithe is older than the law of Moses. Abraham tithed, more than seven hundred years before the law of Moses was written.

Q. Still, that was all in the Old Testament. Did Christ ever say for people to tithe?

A. He praised people for tithing, and said, "This ought ye to have done."

Q. Is there a Scripture showing that the Christian should tithe?

A. Hebrews 7:8 says: "And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth." The verb, receiveth, is in the present tense. That is, Christ is receiving tithes now. We know it refers to Christ because "it is witnessed that he liveth." And we know that Christians would be the only ones from whom Christ would receive tithes.

Q. But what about a man who can't afford to tithe?

A. Can you afford not to tithe when God's Word teaches tithing?

Q. I — no, I can't afford not to tithe. I will become a tither from this hour.

A. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Song: "More Love to Thee, Oh Christ."

Talk: Become a Tither Tonight

1. Tithing satisfies the conscience. No other plan does.

2. Tithing provides adequate support for the church.

3. Tithing pleases God.

4. Tithing brings a blessing.

While the instruments play "I'll Go Where You Want Me to Go, Dear Lord," give the opportunity to sign the tithers' roll of the church.

Benediction.

Recessional: "I Gave My Life for Thee."

* * *

III. THE BEAUTIFUL LIFE

(A Service in Song)

At the beginning of the meeting, the leader will state that the service will be entirely in song. Key-sentences, linking the parts of the meeting, are inserted here.

We will begin by singing of the path in which the person with the beautiful life is walking.

Song: "Stepping in the Light."

The next song will be used as our Scripture reading. It is the expression of trust offered by the beautiful life.

Song: "The Lord is My Shepherd."

Shall we bow our heads and sing together as a prayer the highest ambition of the beautiful life?

Prayer-Song: "Nearer, My God, to Thee."

Now instead of hearing a talk, let us listen to a solo which will tell us one of the secrets of living a life that will help the world:

Solo: "In the Secret of His Presence."

Do you agree with us that one of the secrets of the beautiful life is prayer? Then let us sing of it together.

Song: "In the Beautiful Garden of Prayer."

Another thing that makes a life beautiful is love. Let us sing of it.

Song: "When Love Shines In."

There is one thing that is the central thought of every life of power and beauty. Our quartette will sing for us a song which will express this central thought.

Quartette: "Beneath the Cross of Jesus."

Even in the Christian life there must be trials. If they are to be borne in the right spirit, there will be a constant realization of the need for divine help. A song of the heart amid the trials of life will express this.

Song: "I Need Thee Every Hour."

Storms, too, must come into every life. The Christian can so live in the midst of grief and sickness and sudden calamity that all about him will be helped and uplifted by a sight of the strength of the life beautiful.

Song by Choir: "Master, the Tempest is Raging."

Have you thought who has lived the beautiful life? It is possible for every one of us.

Solo or Congregational Song: "Was That Somebody You?"

The beautiful life has its ending in supreme glory and in life eternal.

Song: "Face to Face" or "Sweet By and By."

Now before we separate, let us resolve to pattern our lives after the life of Christ, whose life was the sum of all that is beautiful. And let us sing in closing the Lord's Prayer and Gloria Patri.

Recessional Music: "Will There Be Any Stars in My Crown?"

* * *

IV. THE MAKING OF A HOME

Decorate with pictures and architects' plans of houses.

Opening Song: "America."

Scripture: Psa. 127:1.

Prayer for our homes.

Story of the first home, Eden, by a little child who has studied Genesis 2:8-24.

Heb. 11:8-10 and Heb. 11:14-16 as one or as two Scripture readings.

Story: "Abraham Seeks a Home" by a boy who has studied Gen. 12:1-5.

Song: "America the Beautiful."

Story: "The Pilgrims Seeking a Home" by an

Intermediate boy or girl.

A Series of Prayers:

Prayer for the fathers that they may help to build Christian homes, and that they may be the spiritual heads of the homes — by a father.

Prayer for the mothers that they may place spiritual things first in their homes, that they may make the homes happy and cheerful — by a mother.

Prayer for the young people, that they may have high spiritual standards; that they may help to make the homes beautiful and Christian — by a young person.

Prayer for the children, that they may be orderly and obedient, that they may be cheerful and happy, and help all with whom they come in contact; that the parents and the children may really love one another and that they may like to do things together — by a child.

Song: "Home, Sweet Home."

Talk: "How to Make a Home."

1. Make it beautiful.

2. Make it holy.

3. Work there.

4. Play there.

5. Worship there.

Song: "Oh, Think of the Home Over There."

Benediction.

Book Reviews

THE REV. I. J. SWANSON, D.D.

Christianity and the New World, by F. R. Barry, Fellow and Tutor of Balliol College, and Canon Theologian of Liverpool. Harpers. 317 pp. \$3.00. Another notable volume in *The Library of Constructive Theology*. Leading English religious journals and newspapers commend this new volume very highly. It is a book of penetrative insight and constructive value. It deals with one of the fundamental religious questions of the present day, namely, what actual guidance and help does Christianity offer to modern life and thought in the field of ethics? Canon Barry maintains that the question, What is the right kind of conduct? plainly presupposes another, namely, How can we interpret the universe and man's place and destiny in it? To this latter question, he replies that it is the privilege of the Christian church to offer the world its own interpretation, based upon its own experience of God. He does not depend upon traditional authority for an answer, but upon fresh inquiry and living experience. By the light of these, he surveys modernity and its ethical codes and religious beliefs, and the relation of religion to life. He examines the contribution of the N.T. to ethical theory and practice; the ethic of Jesus; and the relation of Humanism to the Gospel. He then discusses what is meant by doing the will of God; and what is meant by "values." He holds that all recognition of and response to

value is a partaking of the Divine Nature and a foretaste of the life eternal. Following this discussion, he shows its social implication to the family, citizenship, and spending and getting. In the closing chapter he treats of the Life of the World to Come, under the subdivisions of the Eternal Hope, and Worship and the Christian Ethic. He points out the fallacy of the theory of Racial Immortality by pointing out that "if anything be in truth immortal, it is men and women as individuals, not a generic noun called the Race. This is a book of outstanding importance. It reveals the impregnable defences of Christianity where the fiercest attack against it is being made today, namely, as to its value for ethical living, both individually and socially.

What I Owe to Christ, by C. F. Andrews. Abingdon. 281 pp. \$1.50. Out of a rich and constantly growing religious experience in many lands — England, India, South Africa, China, Japan, and the United States — and out of sympathetic contacts with great personalities — Rabindranath Tagore, Mahatma Gandhi, Albert Schweitzer, to mention a few — Mr. Andrews here writes of his growing understanding of, and growing fellowship, with Christ. It is an inspiring book. Mr. Andrews is no cloistered saint, but a man of affairs, a fighter for human rights, and an advocate of some unpopular causes. He has the

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distinction of being the only Western professor in Rabindranath Tagore's International University at Santiniketan, India. His close friendship with Mahatma Gandhi, and his interpretation of the spirit and aims of that great Indian leader, are well known; but this friendship for Gandhi has not lessened his zeal for Christ and his Kingdom. It has given him, however, a deeper respect for the Hindu faith and for Indian national aspirations. The reading of Albert Schweitzer's *The Quest of the Historical Jesus* changed, Mr. Andrews says, his whole life-outlook. His story of his father and mother, of his conversion, his college days, his mission to India, his special contacts with South Africa, China, Japan, and the United States, is revealing of the influences and experiences which shaped his growing capacity for service and gave him a sympathetic understanding of alien peoples and faiths. It reveals him as a man of "adventurous faith," and of a Christ-centered life. College students, especially, and ministers generally, will find this book broadening and dynamic.

Christ Within, by Gerald B. Winrod, D.D. Revell. 138 pp. \$1.25. (Fourth edition). Four popular lectures, originally given on Chautauqua and other platforms. Their topics are: *Christ Within*, *Modernism*, *The Mark of the Beast (Organic Evolution)*, and *Jonah and the Whale*. Dr. Winrod is well read. He is a powerful defender and advocate of old-fashioned orthodoxy. His arguments against organic evolution and modernism will delight Fundamentalists and will confirm their opinion on these topics; and they will command the intellectual respect, at least, even of those who strongly dissent from his arguments and conclusions.

The Partiality of Jesus, by E. C. Comfort, Minister in the Presbyterian Church, Floydada, Texas. The Reformed Press, Grand Rapids, Mich. 154 pp. \$1.25. This book is a tribute of praise to "the sovereign grace of God" which made the author "a new man in Christ Jesus;" and a development of various kinds of "partiality" which the author thinks, Jesus manifested. The chapter headings are: His Favorite Friend, The Sinner; His Favorite Book, Deuteronomy; His Favorite Name for Himself, Son of Man; His Favorite Title for God, My Father; His Favorite Place, Olivet; His Favorite Time, Evening; His Favorite Tone of Voice, Loud; and His Favorite Attitude Toward Man. A good devotional book.

Aids to Christian Belief, by Bishop Francis J. J. McConnell. Abingdon. 178 pp. \$1.00. Lectures on the Bennett Foundation, Wesleyan University, 1931, and on the Wilkin Foundation, University of Illinois, 1932. The Bishop tells us that the purpose of this book is to offer "aids to the deepening of Christian conviction." It fulfills this purpose, in an illuminating and effective way. It offers definite guidance to all who seek awareness of God and the validity and value of faith in God for everyday living. His discussion of the effect of social stimulus upon religious thinking and the value of integrat-

ing religion with social as well as individual life, is particularly helpful. His chapter on acceptance of challenge to Christian faith is arousing. These challenges, he says, include faith's attitude toward the universe, to the transformation of the activities of the whole race so as to make the world a more human place of habitation; and the challenge which Jesus gave to be perfect as the Father in heaven is perfect. In the fifth chapter, the Bishop has discriminating things to say about the religious expert. Chapter six records questions to the Bishop on various practical matters, and his answers.

The Religious Control of Emotion, by W. Wayne Leys, Ph.D. Ray Long & Richard R. Smith, Inc. 229 pp. \$2.00. Under the single concept of the control of emotion, Dr. Leys would "integrate the more or less scattered knowledge of religious behavior, and would formulate a social policy." To the objection that scientific or semi-scientific religion cannot be popularized, he replies that "control of religious emotion would furnish this dynamic." He points out that emotional disturbance is a symptom of personal maladjustment. He offers a clinic for our generation, which is particularly subject to these "emotional interludes." He discusses eight possibilities for emotional control; and devotes his third chapter to a consideration of how to increase the control of emotion, by religion. It must be done, he maintains, by religions which are ethically defensible, logically valid, economically stable, aesthetically appealing, and metaphysically sound. He holds that religious control of emotion can be secured through liberal, scientific and humanistic, rather than orthodox, religion. A scholarly, sincere and earnest presentation of the subject. It is, however, not likely to convince orthodox Christians.

Charles Wesley, Evangelist and Poet, by F. Luke Wiseman, B.A. Abingdon. 231 pp. \$2.00. Lectures delivered at Drew University, 1931. Mr. Wiseman is eminently fitted to write this biography, or, rather, series of studies of Charles Wesley, by his long study of the subject, his access to original sources of information, his critical knowledge of hymns and tunes, and his enthusiasm for this great member of the famous Wesley family. Charles Wesley, born 1708, a younger brother of John, was educated at Westminster, and Christ Church, Oxford; was one of the first Methodists; became a successful evangelist and a powerful preacher; and a prolific writer of hymns, many of which have a recognized place and value in the church hymnody of today, both in England and in America. Wiseman says "it is questionable if any hymn writer or poet maintains a higher average of excellence." This is high praise; but few will dispute Wiseman's judgment, we think. He shows, also, that Charles Wesley was a thinker, a theologian, and a mystic. He did not agree altogether with his brother John's theology. He wanted to keep Methodism within the Anglican church; and he did not believe that John



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The Varieties of Present-Day Preaching, edited by G. Bromley Oxnam, President of De Pauw University. Abingdon. 244 pp. \$2.00. The fourth volume in this series of yearly Lectures on Preaching, at the Boston University School of Theology. The entire series is of high practical value and ranks with the best of the famous Yale Lectures on Preaching. The lectures in the present volume were given by nationally known men who have achieved success in college, city, country, evangelistic, or prophetic preaching. While their personalities and methods differ widely, their basic messages reveal striking similarities. They emphasize the necessity for "sound scholarship, sacrificial service, and of experiencing that spiritual reality seen in the Suffering Servant." The lecturers and their themes were: "Mine the Mighty Ordination," William L. Stidger; College Preaching, Charles Reynolds Brown; The Preacher as a Comprehensive Scholar, Lynn Harold Hough; Preaching Out of Life, Robert Elliott Speer; Prophetic Preaching, Abba Hillel Silver; Preaching in the City Church, John Haynes Holmes; Preaching in the Rural Church (one of the most inspiring in the series — practical, pointed, witty), Arthur Wentworth Hewitt; The Incoming Tide of Spiritual Eagerness, Adna Wright Leonard; Seven-Day Preaching, William Samuel Mitchell; Preaching Through Worship, Fred Winslow Adams; My Minister: Preaching to the Preacher Himself, Frederick F. Shannon; and Preaching to an Age of Skepticism, Miles H. Krumbine.

The Historical Geography of the Holy Land, by Principal George Adam Smith, Kt., D.D., LL.D. Ray Long & Richard R. Smith, Inc. 744 pp. \$6.00. 25th edition, revised throughout. First published 38 years ago, frequently revised, and now practically a new book. It embodies an account of the most recent Palestinian archaeological discoveries. It is interesting to note that Gen. Allenby used an earlier edition (the latest published at the time) in his Palestinian campaign and found it invaluable for the exactness of its maps and geographical information. For the Bible student, it is indispensable, because of its facts regarding the topography, climate, and fertility of the Holy Land, especially as these explain social and historical consequences; and also for its vivid descriptions of Judea, Galilee, and Samaria. In short, the book is recognized by all scholars as an outstanding book on the historical geography of the Holy Land, now, as a generation ago.



What Did You Make of It

(Continued from page 27)

The ideal of service has little place in it. We are driven by an inordinate longing for profit. We are careless and indifferent about the safety and wholesomeness of those conditions under which our employees work. In a day when we have enough of everything with which life might be made wholesome and happy, our man-made code has allowed some to appropriate to themselves in excess of their needs which detracts from the lives of their fellows. What a world this would be were we to allow Christ to direct the machines we have made!

Just now there are those come before us who have yet to learn that he who relegates the sermon on the mount to the age in which it was spoken must always be confused by life. They still seem unaware of the necessity of neighborly concern and brotherly love. Those twenty millions of Americans who have attained their majority since the enactment of the Eighteenth Amendment are told that this is the root of the evil. They who never knew the bitter experiences with liquor that father and mother had, can not now understand why father and mother were determined to outlaw it. Fanciful stories as to the employment that would grow out of its repeal, of the grain market that would be opened up, of the lightening of taxation seem credible to them. As we look about us we find all too few things to indicate that we, as a nation, have been making much of our life. Let us be careful not to destroy any of that little which is good!

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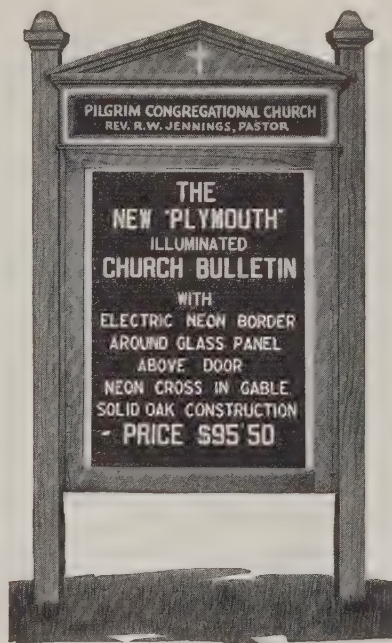
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world is now a neighborhood and must be made a brotherhood. Under a man-made code this cannot be, but under the Christ-made code, it must be. "Nothing shall be impossible to you." We who boast of our intelligence should be able to interpret history rightly enough to know that love is stronger than hate, truth stronger than the lie, righteousness always triumphant over wickedness. Many kingdoms have been begun on the foundations of physical power and force. Alexander, Napoleon, Philip of Macedon and not a few others sought to realize their dream of a world kingdom through channels of violence, by means of armies and armaments. Each dream was shattered, each attempt vain. But for nearly twenty centuries the dream of the Christ has been drawing nearer and nearer to realization. It stands as eternal proof that the mailed fist is not the ultimate force in this universe and that he trusts not most wisely who places his faith in the powers and machines of men. Perhaps never has there been such an opportunity for lasting peace as we find before us in this present hour. Our future as a world will be, in no small measure, determined by what we make of this opportunity.

"Well, what did you make of it?" That we shall all be faced with this question Christ makes plain in his parables of the pounds and the talents. True enough, there is a limit to what we may accomplish, but to each of us is given a sacred, an unshakeable, obligation to do something worthwhile and constructive. May God help us to make a supreme effort to make of our days on earth, of our resources while we are here, of the opportunities that are given us, that which, in his mercy and justice, admits us to a life of larger service in the world to come.

New HARPER Books

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(Continued from page 19)

NATHANAEL. What? What is it thou sayest?

TAMAH. (*With a restraining gesture.*) Ah, Nathanael, thou wilt be pleased to have me for thy daughter.

THADDEUS. (*Sensing his father's astonishment.*) What is it, father?

NATHANAEL. (*Gently.*) Why, nothing, my son. Nothing! I was but thinking—

THADDEUS. And when I shall see again, father, when I shall see—it will be glorious, will it not?

ABDON. (*Advancing.*) Perhaps I should not have overheard—(*He speaks cheerfully.*) But let me be the first to wish you God's abiding! May Jehovah be praised this night! (*He places his hand gently upon the shoulder of Thaddeus.*)

TAMAH. (*As Thaddeus closes his hand upon Abdon's.*) Thou art a good friend, Abdon, and we thank thee. (*With an impulsive gesture to Nathanael.*) Now, father, give us thy blessing.

NATHANAEL. My blessing? (*He struggles with his emotions for a moment.*) Thaddeus—Tamah—kneel thou here, Tamah. So—(*Tamah kneels and Nathanael places his hands upon the heads of these betrothed.*) The God—the great and good God, Jehovah, the God of our fathers, the God of the stars, bless ye both!

TAMAH. (*Rising.*) That was graciously spoken, Nathanael.

THADDEUS. Father, why are thou so seemingly distressed this night?

NATHANAEL. Distressed? Nay, I am not distressed, my son.

ABDON. (*Cheerfully.*) Thaddeus, I tell thee what aileth him. He thought of a truth that upon his word of blessing Tamah would quickly repay him with a kiss, but now thou dost hold her hand so tightly she cannot get away.

THADDEUS. (*Lightly.*) Ah, is that it? Well—(*He pushes Tamah gently in the direction of his father.*)

TAMAH. Here then, father Nathanael, if Abdon speaks truthfully—(*She kisses him.*)

NATHANAEL. (*With emotion.*) God keep you, Tamah, God keep you!

TAMAH. (*Whispering.*) Thou must appear cheerful, Nathanael! Thou must!

NATHANAEL. Oh, that I were God for but a moment!

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TAMAH. Blasphemy, Nathanael! God is good and like no mortal man!

NATHANAEL. (*With apparent good cheer.*) Well, Thaddeus, much company and love do not well agree. Come Abdon and Ramah, let us walk into the valley for a while.

TAMAH. Ye need not go.

ABDON. This is a beauteous spot upon which to dream . . .

THADDEUS. The rarest dreams, 'tis said, come to one on Judean hills.

RAMAH. Fare ye well, Thaddeus.

ABDON. Fare ye well.

THADDEUS. Farewell, my friends. (*Ramah and Abdon exit slowly.*)

NATHANAEL. Here is a blanket for thee, Tamah. It is a wondrous night, my children. And yonder in the east — over there above the hills, a strange star beams like a great flaming cross.

THADDEUS. A star? Are there not always stars in Judea's skies?

NATHANAEL. Aye, my son, but this is indeed a wondrous star.

THADDEUS. (*Repeating his father's earlier statement.*) It may be but a shepherd's fire upon a distant mount.

NATHANAEL. Nay, Abdon says it is a star. And Abdon seeth better in the night than in the day. (*He turns to exit.*)

THADDEUS. We shall call thee in a moment, father. (*Nathanael exits, Thaddeus is quiet and thoughtful while Tamah seats herself at his side.*) What a blessed thing — to be able to see a star.

TAMAH. Thy father is a good man. Thaddeus.

THADDEUS. (*Abruptly.*) Tamah, I know and thou knowest that I shall never see again.


TAMAH. Oh, come now, best beloved — THADDEUS. Why should we longer deceive ourselves? It is madness, Tamah, all madness! I can never take thee to wife. Not on the morrow, not on the morrow after — never!

TAMAH. But I am content only when I am with thee, Thaddeus; when I can take care of thee — when I can do things for thee — I ask nothing more.

THADDEUS. (*Feeling for her hands.*) Thou art like unto an angel, Tamah; like unto yonder star which, 'tis said, shineth brighter than the rest. But I am a burden to myself and thee.

TAMAH. But —

THADDEUS. We have sought to make our hearts light by hoping for that which shall never come to pass. Man hopes even




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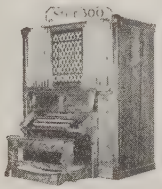
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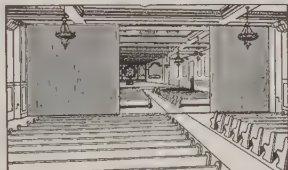
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when it is too late. Father, thou, and I — we all know that I am destined ever to be as I am now, blind and helpless!

TAMAH. But I tell thee I love thee, Thaddeus! Speak no longer of thy affliction. We shall always pray —

THADDEUS. (*Bitterly.*) Ah, if prayers were true, then would I be able to see this very night! (*He rises.*) Yea, I should gaze into the heavens and capture yonder star within my very eyes — if prayer were true. But the weapon of the robber chief which blinded me was far more powerful than prayer! Father and I have cried daily upon the Lord, but all in vain! (*He grips his staff desperately and speaks as his father did before.*) As well have called upon this staff! As well have said, "Staff! Give me back my sight and let me see again!" Oh — (*He flings the staff to the ground.*)

TAMAH. Peace, Thaddeus. (*Tamah has risen and helps Thaddeus to the rock. A prolonged silence ensues.*)

THADDEUS. (*Gently, softly.*) Hast thou prayed oft, Tamah?

TAMAH. Oft, beloved.

THADDEUS. For me?

TAMAH. Always for thee.

THADDEUS. (*After a moment.*) What hast thou said?

TAMAH. Ofttimes I asked for love; but most that thou mightest see again. (*Softly, thoughtfully.*) But there is one petition more I would include —

THADDEUS. One more?

TAMAH. Aye. That we might wait upon the Lord and never doubt.

THADDEUS. Tamah.

TAMAH. 'Tis what we need above all else, beloved. (*There is a long silence.*)

THADDEUS. Does yonder star still shine so brightly?

TAMAH. Aye, methinks it nearer than before! (*There is a sudden burst of light, an Angel appears before them, at right.*)

ANGEL. (*With upraised hand.*) Fear not! Behold, I bring you good tidings of great joy which shall be to all people! For unto you is born this day in the city of David, a Saviour which is Christ the Lord! (*A heavenly chorus bursts into song. Tamah closes her hands tightly over her lover's. Thaddeus rises — he moves toward the angel. His eyes open, his sight returns. He gazes enraptured into the blaze of light. The angel vanishes, the song is carried away in the distance.*)

TAMAH. Thaddeus! Thaddeus!

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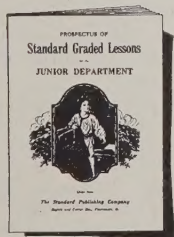
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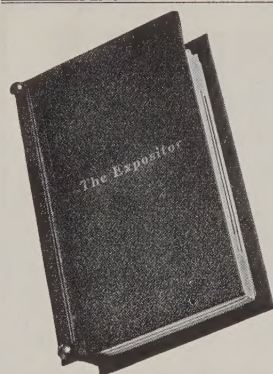
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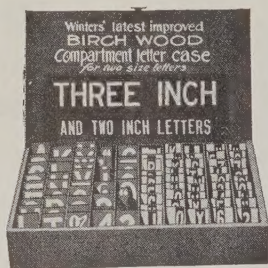
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THADDEUS. (*Too overwhelmed to speak, he turns and breathing Tamah's name takes her in his arms. At this moment Nathanael, Abdon, and Ramah appear. Nathanael advances.*)

NATHANAEL. (*Before he realizes what has taken place.*) Thaddeus! Tamah! We thought we heard a song. We thought we saw the star move high above our heads — (*Nathanael realizes for the first time that Thaddeus can see.*)

THADDEUS. (*Extending his hand to Nathanael.*) Father!

NATHANAEL. Thaddeus! (*As Nathanael is folded in the embrace of his son, the curtain falls.*)

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